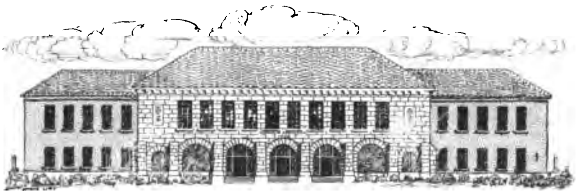


Nt 13 [illegible]
E. N. Ellis

1873

N. S. A.

Praenomen = Individual

Cognomen Family (...

Nomen = Family

Agnomen = Title

in Species of Roman Satire
which includes songs written [illegible]
days. Lucilius [illegible]
Latin Satire. He [illegible]
the dramatic [illegible] involved in
[illegible] verse.
Horace born [illegible]
65 B.C. in reign of Augustus.
Belonged to [illegible]
formal [illegible]
[illegible]
[illegible]
Satire [illegible]
Romans.
Livius Andro[illegible]
first Roman [illegible]
240 B.C.

DECIMI JUNII JUVENALIS

ET

AULI PERSII FLACCI

SATIRÆ EXPURGATÆ,

NOTIS ILLUSTRATÆ.

CURAVIT

F. P. LEVERETT.

PHILADELPHIA:
J. B. LIPPINCOTT & CO.
1872.

D. JUNII JUVENALIS

AQUINATIS

SATIRARUM

LIBER PRIMUS.

SATIRA I.

Semper ego auditor tantùm? nunquamne reponam,
Vexatus toties rauci Theseïde Codri?
Impune ergò mihi recitaverit ille togatas,
Hic elegos? impune diem consumpserit ingens
Telephus? aut summi plenâ jam margine libri
Scriptus et in tergo, nec dum finitus, Orestes?
Nota magìs nulli domus est sua, quàm mihi lucus
Martis, et Æoliis vicinum rupibus antrum
Vulcani. Quid agant venti, quas torqueat umbras
Æacus, unde alius furtivæ devehat aurum
Pelliculæ, quantas jaculetur Monychus ornos,
Frontonis platani, convulsaque marmora clamant
Semper, et assiduo ruptæ lectore columnæ.
Exspectes eadem a summo minimoque poëtâ
Et nos ergò manum ferulæ subduximus, et nos
Consilium dedimus Sullæ, privatus ut altum
Dormiret. Stulta est clementia, quum tot ubique
Vatibus occurras, perituræ parcere chartæ.
Cur tamen hoc potiùs libeat decurrere campo,
Per quem magnus equos Auruncæ flexit alumnus,
Si vacat, et placidi rationem admittitis, edam.
Quum tener uxorem ducat spado, Mævia Tuscum
Figat aprum, et nudâ teneat venabula mammâ;
Patricios omnes opibus quum provocet unus,

Quo tondente gravis juveni mihi barba sonabat,
Quum pars Niliacæ plebis, quum verna Canopi
Crispinus, Tyrias humero revocante lacernas,
Ventilet æstivum digitis sudantibus aurum,
Nec sufferre queat majoris pondera gemmæ:
Difficile est Satiram non scribere. Nam quis iniquæ
Tam patiens urbis, tam ferreus, ut teneat se,
Causidici nova quum veniat lectica Mathonis
Plena ipso? post hunc magni delator amici,
Et citò rapturus de nobilitate comesâ,
Quod superest, quem Massa timet, quem munere palpat
Carus, et a trepido Thymele submissa Latino?—
  Quid referam, quantâ siccum jecur ardeat irâ,
Quum populum gregibus comitum premit hic spoliator
Pupilli prostantis? et hic damnatus inani
Judicio (quid enim salvis infamia nummis?)
Exsul ab octavâ Marius bibit, et fruitur dîs
Iratis; at tu, victrix provincia, ploras?
  Hæc ego non credam Venusinâ digna lucernâ?
Hæc ego non agitem? Sed quid magìs Heracleas,
Aut Diomedeas, aut mugitum Labyrinthi,
Et mare percussum puero, fabrumque volantem?
Quum leno accipiat mœchi bona, si capiendi
Jus nullum uxori, doctus spectare lacunar,
Doctus et ad calicem vigilanti stertere naso;
Quum fas esse putet curam sperare cohortis
Qui bona donavit præsepibus, et caret omni
Majorum censu, dum pervolat axe citato
Flaminiam; (puer Automedon nam lora tenebat,
Ipse lacernatæ quum se jactaret amicæ)
Nonne libet medio ceras implere capaces
Quadrivio? quum jam sextâ cervice feratur
Hinc atque inde patens, ac nudâ pænè cathedrâ,
Et multùm referens de Mæcenate supino
Signator, falso qui se lautum, atque beatum
Exiguis tabulis, et gemmâ fecerat udâ?
Occurrit matrona potens, quæ, molle Calenum
Porrectura, viro miscet sitiente rubetam,
Instituitque rudes melior Locusta propinquas
Per famam et populum nigros efferre maritos.
  Aude aliquid brevibus Gyaris et carcere dignum,
Si vis esse aliquis: probitas laudatur et alget.
Criminibus debent hortos, prætoria, mensas,
Argentum vetus, et stantem extra pocula caprum.

Quem patitur dormire nurûs corruptor avaræ,
Quem sponsæ turpes, et prætextatus adulter?
Si natura negat, facit indignatio versum,
Qualemcunque potest, quales ego, vel Cluvienus.
Ex quo Deucalion, nimbis tollentibus æquor,
Navigio montem ascendit, sortesque poposcit,
Paulatimque animâ caluerunt mollia saxa,
Et maribus nudas ostendit Pyrrha puellas:
Quidquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus, nostri est farrago libelli.
Et quando uberior vitiorum copia? quando
Major avaritiæ patuit sinus? alea quando
Hos animos? Neque enim loculis comitantibus itur
Ad casum tabulæ, positâ sed luditur arcâ.
Prœlia quanta illîc dispensatore videbis
Armigero! Simplexne furor sestertia centum
Perdere, et horrenti tunicam non reddere servo?
Quis totidem erexit villas? quis fercula septem
Secreto cœnavit avus? Nunc sportula primo
Limine parva sedet, turbæ rapienda togatæ.
Ille tamen faciem priùs inspicit, et trepidat, ne
Suppositus venias, ac falso nomine poscas.
Agnitus accipies. Jubet a præcone vocari
Ipsos Trojugenas: nam vexant limen et ipsi
Nobiscum. Da prætori, da deinde tribuno!
Sed libertinus prior est. Prior, inquit, ego adsum.
Cur timeam, dubitemve locum defendere, quamvis
Natus ad Euphraten, molles quod in aure fenestræ
Arguerint, licèt ipse negem? Sed quinque tabernæ
Quadringenta parant. Quid confert purpura major
Optandum, si Laurenti custodit in agro
Conductas Corvinus oves? Ego possideo plus
Pallante et Licinis. Exspectent ergo tribuni:
Vincant divitiæ: sacro nec cedat honori,
Nuper in hanc urbem pedibus qui venerat albis;
Quandoquidem inter nos sanctissima Divitiarum
Majestas; etsi, funesta Pecunia, templo
Nondum habitas, nullas nummorum ereximus aras
Ut colitur Pax, atque Fides, Victoria, Virtus,
Quæque salutato crepitat Concordia nido.
Sed quum summus honor finito computet anno,
Sportula quid referat, quantum rationibus addat;
Quid facient comites, quibus hinc toga, calceus hinc est,
Et panis, fumusque domi? Densissima centum

Quadrantes lectica petit, sequiturque maritum
Languida, vel prægnans, et circumducitur uxor.
Hic petit absenti, notâ jam callidus arte,
Ostendens vacuam et clausam pro conjuge sellam.
Galla mea est, inquit. Citiùs dimitte. Moraris?
Profer, Galla, caput. Noli vexare; quiescit.
Ipse dies pulchro distinguitur ordine rerum:
Sportula, deinde forum, jurisque peritus Apollo,
Atque triumphales, inter quas ausus habere
Nescio quis titulos Ægyptius atque Arabarches.—
Vestibulis abeunt veteres lassique clientes,
Votaque deponunt, quanquam longissima cœnæ
Spes homini. Caules miseris atque ignis emendus.
Optima silvarum interea pelagique vorabit
Rex horum, vacuisque toris tantùm ipse jacebit.
Nam de tot pulchris, et latis orbibus, et tam
Antiquis, unâ comedunt patrimonia mensâ.
Nullus jam parasitus erit! Sed quis ferat istas
Luxuriæ sordes? Quanta est gula, quæ sibi totos
Ponit apros, animal propter convivia natum!
Pœna tamen præsens, quum tu deponis amictus
Turgidus, et crudum pavonem in balnea portas.
Hinc subitæ mortes, atque intestata senectus.
It nova, nec tristis, per cunctas fabula cœnas:
Ducitur iratis plaudendum funus amicis.
Nil erit ulterius, quod nostris moribus addat
Posteritas: eadem cupient facientque minores.
Omne in præcipiti vitium stetit. Utere velis;
Totos pande sinus. Dicas hîc forsitan, unde
Ingenium par materiæ? unde illa priorum
Scribendi quodcunque animo flagrante liberet
Simplicitas, cujus non audeo dicere nomen?
Quid refert dictis ignoscat Mucius, an non?
Pone Tigellinum: tædâ lucebis in illâ,
Quâ stantes ardent, qui fixo gutture fumant,
Et latum mediâ sulcum diducis arenâ.
Qui dedit ergo tribus patruis aconita, vehatur
Pensilibus plumis, atque illinc despiciat nos?
Quum veniet contrà, digito compesce labellum:
Accusator erit, qui verbum dixerit, hic est.
Securus licet Ænean Rutulumque ferocem
Committas: nulli gravis est percussus Achilles,
Aut multùm quæsitus Hylas urnamque secutus.
Ense velut stricto quoties Lucilius ardens

Infremuit, rubet auditor, cui frigida mens est
Criminibus, tacitâ sudant præcordia culpâ.
Indè iræ, et lacrymæ. Tecum priùs ergò voluta
Hæc animo ante tubas: galeatum serò duelli
Pœnitet. Experiar, quid concedatur in illos,
Quorum Flaminiâ tegitur cinis atque Latinâ.

SATIRA II.

Ultra Sauromatas fugere hinc libet et glacialem
Oceanum, quoties aliquid de moribus audent,
Qui Curios simulant, et Bacchanalia vivunt.
Indocti primùm; quanquam plena omnia gypso
Chrysippi invenias. Nam perfectissimus horum est,
Si quis Aristotelem similem vel Pittacon emit,
Et jubet archetypos pluteum servare Cleanthas.
Fronti nulla fides. Quis enim non vicus abundat
Tristibus obscœnis? Castigas turpia?—
Loripedem rectus derideat, Æthiopem albus.
Quis tulerit Gracchos de seditione querentes?
Quis cœlum terris non misceat, et mare cœlo,
Si fur displiceat Verri? homicida Miloni?
Clodius accuset mœchos? Catilina Cethegum?
In tabulam Sullæ si dicant discipuli tres?
Qualis erat nuper tragico pollutus adulter
Concubitu, qui tunc leges revocabat amaras
Omnibus, atque ipsis Veneri Martique timendas.—
Nonne igitur jure ac merito vitia ultima fictos
Contemnunt Scauros, et castigata remordent?
Non tulit ex illis torvum Lauronia quendam
Clamantem toties: Ubi nunc lex Julia? dormis?
Ad quem subridens: Felicia tempora, quæ te
Moribus opponunt! Habeat jam Roma pudorem!
Tertius e cœlo cecidit Cato. Sed tamen unde
Hæc emis, hirsuto spirant opobalsama collo
Quæ tibi? Ne pudeat dominum monstrare tabernæ
Quòd si vexantur leges ac jura, citari
Ante omnes debet Scatinia. Respice primùm,
Et scrutare viros: faciunt hi plura; sed illos
Defendit numerus, junctæque umbone phalanges.
Magna inter molles concordia. Non erit ullum
Exemplum in nostro tam detestabile sexu —

Nunquid nos agimus causas? civilia jura
Novimus? aut ullo strepitu fora vestra movemus?
Luctantur paucæ; comedunt coliphia paucæ.
Vos lanam trahitis, calathisque peracta refertis
Vellera: vos tenui prægnantem stamine fusum
Penelope meliùs, leviùs torquetis Arachne,
Horrida quale facit residens in codice pellex.
Notum est, cur solo tabulas impleverit Hister
Liberto; dederit vivus cur multa puellæ.
Dives erit, magno quæ dormit tertia lecto.
Tu nube, atque tace: donant arcana cylindros.
De nobis post hæc tristis sententia fertur:
Dat veniam corvis, vexat censura columbas.
Fugerunt trepidi vera ac manifesta canentem
Stoïcidæ. Quid enim falsi Lauronia? Sed quid
Non facient alii, quum tu multicia sumas,
Cretice, et hanc vestem populo mirante perores
In Proculas, et Pollitas? Est mœcha Labulla:
Damnetur, si vis, etiam Carfinia: talem
Non sumet damnata togam. Sed Julius ardet,
Æstuo. Nudus agas! Minùs est insania turpis.
En habitum, quo te leges ac jura ferentem
Vulneribus crudis populus modò victor, et illud
Montanum positis audiret vulgus aratris.
Quid non proclames, in corpore judicis ista
Si videas? Quæro, an deceant multicia testem?
Acer, et indomitus, libertatisque magister,
Cretice, perluces. Dedit hanc contagio labem,
Et dabit in plures; sicut grex totus in agris
Unius scabie cadit et porrigine porci,
Uvaque conspectâ livorem ducit ab uvâ.
Fœdius hoc aliquid quandoque audebis amictu.
Nemo repentè fuit turpissimus. Accipient te
Paulatim, qui longa domi redimicula sumunt
Frontibus, et toto posuêre monilia collo,
Atque Bonam teneræ placant abdomine porcæ,
Et magno cratere, Deam. Sed more sinistro
Exagitata procul non intrat fœmina limen.
Solis ara Deæ maribus patet. Ite profanæ!
Clamatur: nullo gemit hîc tibicina cornu.
Talia secretâ coluerunt Orgia tædâ
Cecropiam soliti Baptæ lassare Cotytto.
Ille supercilium madidâ fuligine tactum
Obliquâ producit acu, pingitque trementes

Attollens oculos. vitreo bibit ille Priapo,
Reticulumque comis auratum ingentibus implet,
Cærulea indutus scutulata, aut galbana rasa,
Et per Junonem domini jurante ministro.
Ille tenet speculum, pathici gestamen Othonis,
Actoris Aurunci spolium, quo se ille videbat
Armatum, quum jam tolli vexilla juberet.
Res memoranda novis annalibus, atque recenti
Historiâ, speculum civilis sarcina belli.
Nimirum summi ducis est occidere Galbam,
Et curare cutem; summi constantia civis
Bebriaci campo spolium affectare Palatî,
Et pressum in faciem digitis extendere panem:
Quod nec in Assyrio pharetrata Semiramis orbe,
Mœsta nec Actiacâ fecit Cleopatra carinâ.
Hìc nullus verbis pudor, aut reverentia mensæ.
Hîc turpis Cybeles et fractâ voce loquendi
Libertas, et crine senex fanaticus albo
Sacrorum antistes, rarum ac memorabile magni
Gutturis exemplum, conducendusque magister.
Quid tamen exspectant, Phrygio quos tempus erat jam
More supervacuam cultris abrumpere carnem?
Quadringenta dedit Gracchus sestertia, dotem
Cornicini; sive hic recto cantaverat ære.
Signatæ tabulæ: dictum Feliciter! ingens
Cœna sedet: gremio jacuit nova nupta mariti.
O proceres, censore opus est an haruspice nobis?
Scilicet horreres, majoraque monstra putares,
Si mulier vitulum vel si bos ederet agnum?
Segmenta, et longos habitus, et flammea sumit,
Arcano qui sacra ferens nutantia loro
Sudavit clypeis ancilibus. O pater Urbis,
Unde nefas tantum Latiis pastoribus? unde
Hæc tetigit, Gradive, tuos urtica nepotes?
Traditur ecce viro clarus genere atque opibus vir:
Nec galeam quassas, nec terram cuspide pulsas,
Nec quereris patri? Vade ergò, et cede severi
Jugeribus campi, quem negligis! Officium cras
Primo sole mihi peragendum in valle Quirini.
Quæ causa officii? Quid quæris? Nubit amicus,
Nec multos adhibet. Liceat modò vivere; fient,
Fient ista palàm, cupient et in acta referri.
Interea tormentum ingens nubentibus hæret,
Quòd nequeunt parere, et partu retinere maritos.

Sed melius, quòd nil animis in corpora juris
Natura indulget. Steriles moriuntur, et illis
Turgida non prodest conditâ pyxide Lyde,
Nec prodest agili palmas præbere Luperco.
Vicit et hoc monstrum tunicati fuscina Gracchi,
Lustravitque fugâ mediam gladiator arenam,
Et Capitolinis generosior, et Marcellis,
Et Catulis, Paulique minoribus, et Fabiis, et
Omnibus ad podium spectantibus. His licet ipsum
Admoveas, cujus tunc munere retia misit.
Esse aliquid Manes, et subterranea regna,
Et contum, et Stygio ranas in gurgite nigras,
Atque unâ transire vadum tot millia cymbâ,
Nec pueri credunt, nisi qui nondum ære lavantur.
Sed tu vera puta. Curius quid sentit, et ambo
Scipiadæ? quid Fabricius, manesque Camilli?
Quid Cremeræ legio, et Cannis consumpta juventus,
Tot bellorum animæ, quoties hinc talis ad illos
Umbra venit? Cuperent lustrari, si qua darentur
Sulfura cum tædis, et si foret humida laurus.
Illuc, heu! miseri traducimur. Arma quidem ultra
Littora Juvernæ promovimus, et modò captas
Orcadas, ac minimâ contentos nocte Britannos:
Sed quæ nunc populi fiunt victoris in urbe,
Non faciunt illi, quos vicimus.—

SATIRA III.

Quamvis digressu veteris confusus amici,
Laudo tamen, vacuis quòd sedem figere Cumis
Destinet, atque unum civem donare Sibyllæ.
Janua Baiarum est, et gratum littus amœni
Secessûs. Ego vel Prochytam præpono Suburæ.
Nam quid tam miserum, tam solum vidimus, ut non
Deterius credas horrere incendia, lapsus
Tectorum assiduos, ac mille pericula sævæ
Urbis, et Augusto recitantes mense poëtas?
Sed dum tota domus rhedâ componitur unâ,
Substitit ad veteres arcus madidamque Capenam.
Hìc, ubi nocturnæ Numa constituebat amicæ,
Nunc sacri fontis nemus et delubra locantur
Judæis, quorum cophinus fœnumque supellex,

(Omnis enim populo mercedem pendere jussa est
Arbor, et ejectis mendicat silva Camœnis)
In vallem Egeriæ descendimus, et speluncas
Dissimiles veris. Quantò præstantius esset
Numen aquæ, viridi si margine clauderet undas
Herba, nec ingenuum violarent marmora tophum ?
Hîc tunc Umbricius, Quando artibus, inquit, honestis
Nullus in Urbe locus, nulla emolumenta laborum,
Res hodie minor est, herè quàm fuit, atque eadem cras
Deteret exiguis aliquid : proponimus illuc
Ire, fatigatas ubi Dædalus exuit alas,
Dum nova canities, dum prima et recta senectus,
Dum superest Lachesi, quod torqueat, et pedibus me
Porto meis, nullo dextram subeunte bacillo.
Cedamus patriâ : vivant Artorius istîc
Et Catulus : maneant, qui nigrum in candida vertunt,
Quîs facile est ædem conducere, flumina, portus,
Siccandam eluviem, portandum ad busta cadaver,
Et præbere caput dominâ venale sub hastâ.
Quondam hi cornicines, et municipalis arenæ
Perpetui comites, notæque per oppida buccæ,
Munera nunc edunt, et verso pollice vulgi
Quem libet occidunt populariter : inde reversi
Conducunt foricas ; et cur non omnia ? quum sint,
Quales ex humili magna ad fastigia rerum
Extollit, quoties voluit Fortuna jocari.
Quid Romæ faciam ? mentiri nescio : librum,
Si malus est, nequeo laudare et poscere : motus
Astrorum ignoro : funus promittere patris
Nec volo, nec possum : ranarum viscera nunquam
Inspexi. Ferre ad nuptam, quæ mittit adulter,
Quæ mandat, nôrunt alii : me nemo ministro
Fur erit, atque ideo nulli comes exeo, tanquam
Mancus, et exstinctæ corpus non utile dextræ.
Quis nunc diligitur, nisi conscius, et cui fervens
Æstuat occultis animus, semperque tacendis ?
Nil tibi se debere putat, nil conferet unquam,
Participem qui te secreti fecit honesti.
Carus erit Verri, qui Verrem tempore, quo vult,
Accusare potest. Tanti tibi non sit opaci
Omnis arena Tagi, quodque in mare volvitur aurum,
Ut somno careas, ponendaque præmia sumas
Tristis, et a magno semper timearis amico.
  Quæ nunc divitibus gens acceptissima nostris,

Et quos præcipuè fugiam, properabo fateri,
Nec pudor obstabit. Non possum ferre, Quirites,
Græcam urbem: quamvis quota portio fæcis Achæi?
Jam pridem Syrus in Tiberim defluxit Orontes,
Et linguam, et mores, et cum tibicine chordas
Obliquas, nec non gentilia tympana secum
Vexit, et ad Circum jussas prostare puellas.
Ite, quibus grata est pictâ lupa barbara mitrâ.
Rusticus ille tuus sumit trechedipna, Quirine,
Et ceromatico fert niceteria collo.
Hic altâ Sicyone, ast hic Amydone relictâ,
Hic Andro, ille Samo, hic Trallibus, aut Alabandis,
Esquilias dictumque petunt a vimine collem,
Viscera magnarum domuum dominique futuri.
Ingenium velox, audacia perdita, sermo
Promptus et Isæo torrentior. Ede, quid illum
Esse putes? quemvis hominem secum attulit ad nos:
Grammaticus, rhetor, geometres, pictor, aliptes,
Augur, schœnobates, medicus, magus: omnia novit.
Græculus esuriens in cœlum, jusseris, ibit.
Ad summam, non Maurus erat, neque Sarmata, nec Thrax,
Qui sumpsit pennas, mediis sed natus Athenis.
Horum ego non fugiam conchylia? me prior ille
Signabit? fultusque toro meliore recumbet
Advectus Romam, quo pruna et cottana vento?
Usque adeò nihil est, quòd nostra infantia cœlum
Hausit Aventinum baccâ nutrita Sabinâ?
Quid, quòd adulandi gens prudentissima laudat
Sermonem indocti, faciem deformis amici,
Et longum invalidi collum cervicibus æquat
Herculis, Antæum procul a tellure tenentis?—
Hæc eadem licet et nobis laudare: sed illis
Creditur.———
Nec tamen Antiochus, nec erit mirabilis illîc
Aut Stratocles, aut cum molli Demetrius Hæmo.
Natio comœda est. Rides? meliore cachinno
Concutitur: flet, si lacrymas conspexit amici,
Nec dolet: igniculum brumæ si tempore poscas,
Accipit endromiden: si dixeris, æstuo, sudat.
Non sumus ergò pares: melior, qui semper et omni
Nocte dieque potest alienum sumere vultum,
A facie jactare manus, laudare paratus.—
Scire volunt secreta domûs atque inde timeri.
Et quoniam cœpit Græcorum mentio, transi

Gymnasia, atque audi facinus majoris abollæ.
Stoïcus occidit Baream, delator amicum,
Discipulumque senex, ripâ nutritus in illâ,
Ad quam Gorgonei delapsa est pinna caballi.
Non est Romano cuiquam locus hîc, ubi regnat
Protogenes aliquis, vel Diphilus, aut Erimarchus,
Qui gentis vitio nunquam partitur amicum.
Solus habet. Nam quum facilem stillavit in aurem
Exiguum de naturæ patriæque veneno,
Limine submoveor: perierunt tempora longi
Servitii. Nusquam minor est jactura clientis.
Quod porrò officium, ne nobis blandiar, aut quod
Pauperis hîc meritum, si curet nocte togatus
Currere, quum prætor lictorem impellat, et ire
Præcipitem jubeat dudum vigilantibus orbis,
Ne prior Albinam et Modiam collega salutet?—
Da testem Romæ tam sanctum, quàm fuit hospes
Numinis Idæi: procedat vel Numa, vel qui
Servavit trepidam flagranti ex æde Minervam:
Protenus ad censum, de moribus ultima fiet
Quæstio. Quot pascit servos? quot possidet agri
Jugera? quàm multâ magnâque paropside cœnat?
Quantum quisque suâ nummorum servat in arcâ,
Tantum habet et fidei. Jures licet et Samothracum
Et nostrorum aras; contemnere fulmina pauper
Creditur atque deos, dîs ignoscentibus ipsis.
Quid, quòd materiam præbet causasque jocorum
Omnibus hic idem, si fœda et scissa lacerna,
Si toga sordidula est, et ruptâ calceus alter
Pelle patet; vel si consuto vulnere crassum
Atque recens linum ostendit non una cicatrix?
Nil habet infelix paupertas durius in se,
Quàm quòd ridiculos homines facit. Exeat, inquit,
Si pudor est, et de pulvino surgat equestri,
Cujus res legi non sufficit, et sedeant hîc
Lenonum pueri quocunque in fornice nati.
Hîc plaudat nitidi præconis filius inter
Pinnirapi cultos juvenes, juvenesque lanistæ.
Sic libitum vano, qui nos distinxit, Othoni.
Quis gener hîc placuit censu minor, atque puellæ
Sarcinulis impar? quis pauper scribitur hæres?
Quando in consilio est ædilibus? Agmine facto
Debuerant olim tenues migrâsse Quirites.
Haud facilè emergunt, quorum virtutibus obstat

Res angusta domi; sed Romæ durior illis
Conatus: magno hospitium miserabile, magno
Servorum ventres, et frugi cœnula magno.
Fictilibus cœnare pudet, quod turpe negavit
Translatus subitò ad Marsos mensamque Sabellam;
Contentusque illîc veneto duroque culullo.
  Pars magna Italiæ est, si verum admittimus, in quâ
Nemo togam sumit, nisi mortuus. Ipsa dierum
Festorum herboso colitur si quando theatro
Majestas, tandemque redit ad pulpita notum
Exodium, quum personæ pallentis hiatum
In gremio matris formidat rusticus infans;
Æquales habitus illîc, similesque videbis
Orchestram et populum: clari velamen honoris,
Sufficiunt tunicæ summis ædilibus albæ.
Hîc ultra vires habitûs nitor: hîc aliquid plus,
Quàm satìs est, interdum alienâ sumitur arcâ.
Commune id vitium est. Hîc vivimus ambitiosâ
Paupertate omnes. Quid te moror? Omnia Romæ
Cum pretio. Quid das, ut Cossum aliquando salutes?
Ut te respiciat clauso Veiento labello?
Ille metit barbam, crinem hic deponit amati.
Plena domus libis venalibus. Accipe, et istud
Fermentum tibi habe: præstare tributa clientes
Cogimur, et cultis augere peculia servis.
  Quis timet, aut timuit gelidâ Præneste ruinam,
Aut positis nemorosa inter juga Volsiniis, aut
Simplicibus Gabiis, aut proni Tiburis arce?
Nos urbem colimus tenui tibicine fultam
Magnâ parte sui. Nam sic labentibus obstat
Villicus, et veteris rimæ quum texit hiatum,
Securos pendente jubet dormire ruinâ.
Vivendum est illîc, ubi nulla incendia, nulli
Nocte metus. Jam poscit aquam, jam frivola transfert
Ucalegon; tabulata tibi jam tertia fumant:
Tu nescis. Nam si gradibus trepidatur ab imis,
Ultimus ardebit, quem tegula sola tuetur
A pluviâ, molles ubi reddunt ova columbæ.
Lectus erat Codro Proculâ minor, urceoli sex,
Ornamentum abaci, nec non et parvulus infrà
Cantharus, et recubans sub eodem marmore Chiron;
Jamque vetus Græcos servabat cista libellos,
Et divina opici rodebant carmina mures.
Nil habuit Codrus: quis enim negat? et tamen illud

Perdidit infelix totum nihil: ultimus autem
Ærumnæ cumulus, quòd nudum, et frusta rogantem
Nemo cibo, nemo hospitio, tectoque juvabit.
Si magna Asturii cecidit domus: horrida mater,
Pullati proceres, differt vadimonia prætor.
Tunc gemimus casus Urbis, tunc odimus ignem.
Ardet adhuc, et jam accurrit, qui marmora donet,
Conferat impensas. Hic nuda et candida signa,
Hic aliquid præclarum Euphranoris et Polycleti,
Hæc Asianorum vetera ornamenta deorum,
Hic libros dabit, et forulos, mediamque Minervam,
Hic modium argenti. Meliora ac plura reponit
Persicus orborum lautissimus et meritò jam
Suspectus, tanquam ipse suas incenderit ædes.
Si potes avelli Circensibus, optima Soræ,
Aut Fabrateriæ domus, aut Frusinone paratur,
Quanti nunc tenebras unum conducis in annum.
Hortulus hîc, puteusque brevis, nec reste movendus,
In tenues plantas facili diffunditur haustu.
Vive bidentis amans, et culti villicus horti;
Unde epulum possis centum dare Pythagoreis.
Est aliquid, quocunque loco, quocunque recessu,
Unius sese dominum fecisse lacertæ.
Plurimus hîc æger moritur vigilando: sed illum
Languorem peperit cibus imperfectus, et hærens
Ardenti stomacho. Nam quæ meritoria somnum
Admittunt? Magnis opibus dormitur in Urbe:
Indè caput morbi. Rhedarum transitus arcto
Vicorum in flexu, et stantis convicia mandræ
Eripient somnum Druso, vitulisque marinis.
Si vocat officium, turbâ cedente vehetur
Dives, et ingenti curret super ora Liburno,
Atque obiter leget, aut scribet, vel dormiet intus;
Namque facit somnum clausâ lectica fenestrâ
Antè tamen veniet: nobis properantibus obstat
Unda prior: magno populus premit agmine lumbos,
Qui sequitur. Ferit hic cubito, ferit assere duro
Alter; at hic tignum capiti incutit, ille metretam.
Pinguia crura luto, plantâ mox undique magnâ
Calcor, et in digito clavus mihi militis hæret.
Nonne vides, quanto celebretur sportula fumo?
Centum convivæ: sequitur sua quemque culina.
Corbulo vix ferret tot vasa ingentia, tot res
Impositas capiti, quas recto vertice portat

Servulus infelix, et cursu ventilat ignem.
Scinduntur tunicæ sartæ: modò longa coruscat
Sarraco veniente abies, atque altera pinum
Plaustra vehunt, nutant altæ populoque minantur.
Nam si procubuit, qui saxa Ligustica portat,
Axis, et eversum fudit super agmina montem,
Quid superest de corporibus? quis membra, quis ossa
Invenit? obtritum vulgi perit omne cadaver
More animæ. Domus interea secura patellas
Jam lavat, et buccâ foculum excitat, et sonat unctis
Striglibus, et pleno componit lintea gutto.
Hæc inter pueros variè properantur: at ille
Jam sedet in ripâ, tetrumque novicius horret
Porthmea, nec sperat cœnosi gurgitis alnum
Infelix, nec habet, quem porrigat, ore trientem.
Respice nunc alia ac diversa pericula noctis:
Quod spatium tectis sublimibus, unde cerebrum
Testa ferit, quoties rimosa et curta fenestris
Vasa cadant; quanto percussum pondere signent
Et lædant silicem. Possis ignavus haberi
Et subiti casûs improvidus, ad cœnam si
Intestatus eas. Adeò tot fata, quot illâ
Nocte patent vigiles, te prætereunte, fenestræ:
Ergò optes, votumque feras miserabile tecum,
Ut sint contentæ patulas defundere pelves.
Ebrius ac petulans, qui nullum fortè cecidit,
Dat pœnas, noctem patitur lugentis amicum
Pelidæ, cubat in faciem, mox deinde supinus.
Ergò non aliter poterit dormire? Quibusdam
Somnum rixa facit: sed, quamvis improbus annis,
Atque mero fervens, cavet hunc, quem coccina læna
Vitari jubet, et comitum longissimus ordo,
Multum præterea flammarum, et aënea lampas.
Me, quem luna solet deducere vel breve lumen
Candelæ, cujus dispenso et tempero filum,
Contemnit. Miseræ cognosce proœmia rixæ,
Si rixa est, ubi tu pulsas, ego vapulo tantùm.
Stat contrà, starique jubet; parere necesse est.
Nam quid agas, quum te furiosus cogat, et idem
Fortior? Unde venis? exclamat: cujus aceto,
Cujus conche tumes? quis tecum sectile porrum
Sutor, et elixi vervecis labra comedit?
Nil mihi respondes? aut dic, aut accipe calcem.
Ede, ubi consistas: in quâ te quæro proseuchâ?

Dicere si tentes aliquid, tacitusve recedas,
Tantundem est; feriunt pariter: vadimonia deinde
Irati faciunt. Libertas pauperis hæc est:
Pulsatus rogat, et pugnis concisus adorat,
Ut liceat paucis cum dentibus inde reverti.
Nec tamen hæc tantùm metuas: nam, qui spoliet te,
Non deerit, clausis domibus, postquam omnis ubique
Fixa catenatæ siluit compago tabernæ.
Interdum et ferro subitus grassator agit rem,
Armato quoties tutæ custode tenentur
Et Pomtina palus et Gallinaria pinus.
Sic inde huc omnes, tanquam ad vivaria, currunt.
Quâ fornace graves, quâ non incude catenæ?
Maximus in vinclis ferri modus, ut timeas, ne
Vomer deficiat, ne marræ et sarcula desint.
Felices proavorum atavos, felicia dicas
Sæcula, quæ quondam sub regibus atque tribunis
Viderunt uno contentam carcere Romam.
His alias poteram et plures subnectere causas:
Sed jumenta vocant, et sol inclinat: eundum est;
Nam mihi commotâ jamdudum mulio virgâ
Annuit. Ergò vale nostri memor, et, quoties te
Roma tuo refici properantem reddet Aquino,
Me quoque ad Helvinam Cererem vestramque Dianam
Convelle a Cumis. Satirarum ego, ni pudet illas,
Adjutor gelidos veniam caligatus in agros.

SATIRA IV.

Ecce iterum Crispinus! et est mihi sæpè vocandus
Ad partes, monstrum nullâ virtute redemptum
A vitiis, æger, solâque libidine fortis.—
Quid refert igitur, quantis jumenta fatiget
Porticibus? quantâ nemorum vectetur in umbrâ?
Jugera quot vicina foro, quas emerit ædes?
Nemo malus felix; minimè corruptor, et idem
Incestus, cum quo nuper vittata jacebat,
Sanguine adhuc vivo terram subitura, sacerdos.
Sed nunc de factis levioribus: et tamen alter
Si fecisset idem, caderet sub judice morum.
Nam quod turpe bonis, Titio Seioque, decebat
Crispinum. Quid agas, quum dira et fœdior omni
Crimine persona est? Mullum sex millibus emit.

Æquantem sanè paribus sestertia libris,
Ut perhibent, qui de magnis majora loquuntur.
Consilium laudo artificis, si munere tanto
Præcipuam in tabulis ceram senis abstulit orbi.
Est ratio ulterior, magnæ si misit amicæ,
Quæ vehitur clauso latis specularibus antro.
Nil tale exspectes: emit sibi. Multa videmus,
Quæ miser et frugi non fecit Apicius. Hoc tu
Succinctus patriâ quondam, Crispine, papyro?
Hoc pretio squamæ? potuit fortasse minoris
Piscator, quàm piscis, emi. Provincia tanti
Vendit agros; sed majores Appulia vendit.
Quales tunc epulas ipsum glutisse putemus
Endoperatorem, quum tot sestertia, partem
Exiguam, et modicæ sumptam de margine cœnæ,
Purpureus magni ructârit scurra Palatî,
Jam princeps equitum, magnâ qui voce solebat
Vendere municipes frictâ de merce siluros?
Incipe, Calliope, licet et considere: non est
Cantandum, res vera agitur. Narrate, puellæ
Pierides. prosit mihi vos dixisse puellas!
  Quum jam semianimum laceraret Flavius orbem
Ultimus, et calvo serviret Roma Neroni;
Incidit Adriaci spatium admirabile rhombi
Ante domum Veneris, quam Dorica sustinet Ancon,
Implevitque sinus: neque enim minor hæserat illis,
Quos operit glacies Mæotica, ruptaque tandem
Solibus effundit torpentis ad ostia Ponti
Desidiâ tardos, et longo frigore pingues.
Destinat hoc monstrum cymbæ linique magister
Pontifici summo. Quis enim proponere talem
Aut emere auderet, quum plena et littora multo
Delatore forent? Dispersi protenus algæ
Inquisitores agerent cum remige nudo,
Non dubitaturi fugitivum dicere piscem,
Depastumque diù vivaria Cæsaris, inde
Elapsum veterem ad dominum debere reverti.
Si quid Palfurio, si credimus Armillato,
Quidquid conspicuum, pulchrumque est æquore toto,
Res fisci est, ubicunque natat. Donabitur ergò,
Ne pereat. Jam letifero cedente pruinis
Autumno, jam quartanam sperantibus ægris,
Stridebat deformis hiems, prædamque recentem
Servabat tamen hic properat, velut urgueat Auster.

Utque lacus suberant, ubi, quanquam diruta, servat
Ignem Trojanum et Vestam colit Alba minorem,
Obstitit intranti miratrix turba parumper.
Ut cessit, facili patuerunt cardine valvæ.
Exclusi spectant admissa opsonia Patres.
Itur ad Atridem. Tum Picens, Accipe, dixit,
Privatis majora focis: genialis agatur
Iste dies, propera stomachum laxare saginis,
Et tua servatum consume in sæcula rhombum.
Ipse capi voluit: quid apertius? et tamen illi
Surgebant cristæ. Nihil est, quod credere de se
Non possit, quum laudatur dîs æqua potestas.
Sed deerat pisci patinæ mensura. Vocantur
Ergò in consilium proceres, quos oderat Ille;
In quorum facie miseræ magnæque sedebat
Pallor amicitiæ. Primus, clamante Liburno,
Currite! jam sedit! raptâ properabat abollâ
Pegasus, attonitæ positus modò villicus Urbi.
Anne aliud tunc præfecti? quorum optimus atque
Interpres legum sanctissimus, omnia quanquam
Temporibus diris tractanda putabat inermi
Justitiâ. Venit et Crispi jucunda senectus,
Cujus erant mores, qualis facundia, mite
Ingenium: maria ac terras populosque regenti
Quis comes utilior, si clade et peste sub illâ
Sævitiam damnare et honestum afferre liceret
Consilium? Sed quid violentius aure tyranni,
Cum quo de pluviis, aut æstibus, aut nimboso
Vere locuturi fatum pendebat amici?
Ille igitur nunquam direxit brachia contra
Torrentem, nec civis erat, qui libera posset
Verba animi proferre, et vitam impendere vero.
Sic multas hiemes atque octogesima vidit
Solstitia, his armis illâ quoque tutus in aulâ.
Proximus ejusdem properabat Acilius ævi
Cum juvene, indigno, quem mors tam sæva maneret,
Et Domini gladiis tam festinata; sed olim
Prodigio par est cum nobilitate senectus;
Unde fit, ut malim fraterculus esse gigantis.
Profuit ergò nihil misero, quòd cominus ursos
Figebat Numidas, Albanâ nudus arenâ
Venator. Quis enim jam non intelligat artes
Patricias? quis priscum illud miretur acumen,
Brute, tuum? Facile est barbato imponere regi.

Nec melior vultu, quamvis ignobilis, ibat
Rubrius, offensæ veteris reus atque tacendæ,
Et tamen improbior satiram scribente cinædo.
Montani quoque venter adest abdomine tardus;
Et matutino sudans Crispinus amomo,
Quantùm vix redolent duo funera; sævior illo
Pompeius tenui jugulos aperire susurro;
Et, qui vulturibus servabat viscera Dacis,
Fuscus, marmoreâ meditatus prœlia villâ,
Et cum mortifero prudens Veiento Catullo,
Qui nunquam visæ flagrabat amore puellæ,
Grande et conspicuum nostro quoque tempore monstrum
Cæcus adulator, dirusque a ponte satelles,
Dignus Aricinos qui mendicaret ad axes,
Blandaque devexæ jactaret basia rhedæ.
Nemo magìs rhombum stupuit: nam plurima dixit
In lævam conversus; at illi dextra jacebat
Bellua: sic pugnas Cilicis laudabat, et ictus,
Et pegma, et pueros inde ad velaria raptos.
Non cedit Veiento: sed, ut fanaticus, œstro
Percussus, Bellona, tuo divinat, et, Ingens
Omen habes, inquit, magni clarique triumphi:
Regem aliquem capies, aut de temone Britanno
Excidet Arviragus: peregrina est bellua: cernis
Erectas in terga sudes? Hoc defuit unum
Fabricio, patriam ut rhombi memoraret, et annos
Quidnam igitur censes? conciditur? Absit ab illo
Dedecus hoc, Montanus ait: testa alta paretur,
Quæ tenui muro spatiosum colligat orbem.
Debetur magnus patinæ subitusque Prometheus.
Argillam atque rotam citiùs properate; sed ex hoc
Tempore jam, Cæsar, figuli tua castra sequantur.
Vicit digna viro sententia. Noverat ille
Luxuriam imperii veterem, noctesque Neronis
Jam medias, aliamque famem, quum pulmo Falerno
Arderet. Nulli major fuit usus edendi
Tempestate meâ. Circeis nata forent, an
Lucrinum ad saxum, Rutupinove edita fundo
Ostrea, callebat primo deprêndere morsu;
Et semel adspecti littus dicebat echini.
Surgitur, et misso proceres exire jubentur
Consilio, quos Albanam dux magnus in arcem
Traxerat attonitos, et festinare coactos,
Tanquam de Cattis aliquid torvisque Sygambris

Dicturus, tanquam et diversis partibus orbis
Anxia præcipiti venisset epistola pinnâ.
Atque utinam his potiùs nugis tota ille dedisset
Tempora sævitiæ, claras quibus abstulit Urbi,
Illustresque animas impune, et vindice nullo!
Sed periit, postquam cerdonibus esse timendus
Cœperat: hoc nocuit Lamiarum cæde madenti.

SATIRA V.

Si te propositi nondum pudet, atque eadem est mens,
Ut bona summa putes, alienâ vivere quadrâ;
Si potes illa pati, quæ nec Sarmentus iniquas
Cæsaris ad mensas, nec vilis Galba tulisset:
Quamvis jurato metuam tibi credere testi.
Ventre nihil novi frugalius. Hoc tamen ipsum
Defecisse puta, quod inani sufficit alvo:
Nulla crepido vacat? nusquam pons, et tegetis pars
Dimidiâ brevior? Tantine injuria cœnæ?
Tam jejuna fames, quum pol sit honestius illîc
Et tremere, et sordes farris mordere canini?
Primo fige loco, quòd tu discumbere jussus
Mercedem solidam veterum capis officiorum.
Fructus amicitiæ magnæ cibus: imputat hunc rex,
Et, quamvis rarum, tamen imputat. Ergò duos post
Si libuit menses neglectum adhibere clientem,
Tertia ne vacuo cessaret culcita lecto;
Unà simus, ait. Votorum summa! Quid ultrà
Quæris? Habet Trebius, propter quod rumpere somnum
Debeat, et ligulas dimittere, sollicitus, ne
Tota salutatrix jam turba peregerit orbem
Sideribus dubiis, aut illo tempore, quo se
Frigida circumagunt pigri sarraca Bootæ.
Qualis cœna tamen? Vinum, quod succida nolit
Lana pati: de convivâ Corybanta videbis.
Jurgia proludunt; sed mox et pocula torques
Saucius, et rubrâ deterges vulnera mappâ,
Inter vos quoties libertorumque cohortem
Pugna Saguntinâ fervet commissa lagenâ.
Ipse capillato diffusum consule potat,
Calcatamque tenet bellis socialibus uvam,
Cardiaco nunquam cyathum missurus amico.

Cras bibet Albanis aliquid de montibus, aut de
Setinis, cujus patriam titulumque senectus
Delevit multâ veteris fuligine testæ;
Quale coronati Thrasea Helvidiusque bibebant
Brutorum et Cassî natalibus. Ipse capaces
Heliadum crustas, et inæquales beryllo
Virro tenet phialas: tibi non committitur aurum;
Vel, si quando datur, custos affixus ibidem,
Qui numeret gemmas, unguesque observet acutos.
Da veniam: præclara illîc laudatur iaspis.
Nam Virro, ut multi, gemmas ad pocula transfert
A digitis, quas in vaginæ fronte solebat
Ponere zelotypo juvenis prælatus Iarbæ.
Tu Beneventani sutoris nomen habentem
Siccabis calicem nasorum quatuor, ac jam
Quassatum, et rupto poscentem sulfura vitro.
Si stomachus domini fervet vinoque ciboque;
Frigidior Geticis petitur decocta pruinis.
  Non eadem vobis poni modò vina querebar:
Vos aliam potatis aquam. Tibi pocula cursor
Gætulus dabit aut nigri manus ossea Mauri,
Et cui per mediam nolis occurrere noctem,
Clivosæ veheris dum per monumenta Latinæ
Flos Asiæ ante ipsum, pretio majore paratus,
Quàm fuit et Tulli census pugnacis, et Anci,
Et, ne te teneam, Romanorum omnia regum
Frivola. Quod quum ita sit, tu Gætulum Ganymedem
Respice, quum sities. Nescit tot millibus emptus
Pauperibus miscere puer: sed forma, sed ætas
Digna supercilio. Quando ad te pervenit ille?
Quando vocatus adest calidæ gelidæque minister?
Quippe indignatur veteri parere clienti,
Quòdque aliquid poscas, et quòd se stante recumbas.
Maxima quæque domus servis est plena superbis.
  Ecce alius quanto porrexit murmure panem
Vix fractum, solidæ jam mucida frusta farinæ,
Quæ genuinum agitent, non admittentia morsum!
Sed tener, et niveus, mollique siligine factus
Servatur domino: dextram cohibere memento.
Salva sit artocopi reverentia. Finge tamen te
Improbulum; superest illîc, qui ponere cogat.
Vis tu consuetis audax conviva canistris
Impleri, panisque tui novisse colorem?
[illegible] hoc fuerat, propter quod, sæpè relictâ

Conjuge, per montem adversum, gelidasque cucurri
Esquilias, fremeret sævâ quum grandine vernus
Jupiter, et multo stillaret pænula nimbo!
Adspice, quàm longo distendat pectore lancem,
Quæ fertur domino, squilla, et quibus undique septa
Asparagis, quâ despiciat convivia caudâ,
Quum venit excelsi manibus sublata ministri.
Sed tibi dimidio constrictus cammarus ovo
Ponitur, exiguâ feralis cœna patellâ.
Ipse Venafrano piscem perfundit: at hic, qui
Pallidus affertur misero tibi caulis, olebit
Laternam. Illud enim vestris datur alveolis, quod
Canna Micipsarum prorâ subvexit acutâ;
Propter quod Romæ cum Bocchare nemo lavatur,
Quod tutos etiam facit a serpentibus Afros.
Mullus erit domino, quem misit Corsica, vel quem
Tauromenitanæ rupes, quando omne peractum est
Et jam defecit nostrum mare, dum gula sævit,
Retibus assiduis penitus scrutante macello
Proxima, nec patimur Tyrrhenum crescere piscem
Instruit ergò focum provincia: sumitur illinc
Quod captator emat Lenas, Aurelia vendat.
Virroni muræna datur, quæ maxima venit
Gurgite de Siculo: nam, dum se continet Auster,
Dum sedet et siccat madidas in carcere pennas,
Contemnunt mediam temeraria lina Charybdim.
Vos anguilla manet longæ cognata colubræ,
Aut glacie adspersus maculis Tiberinus, et ipse
Vernula riparum pinguis torrente cloacâ,
Et solitus mediæ cryptam penetrare Suburæ.
Ipsi pauca velim, facilem si præbeat aurem.
Nemo petit, modicis quæ mittebantur amicis
A Senecâ, quæ Piso bonus, quæ Cotta solebat
Largiri; namque et titulis et fascibus olim
Major habebatur donandi gloria: solum
Poscimus, ut cœnes civiliter. Hoc face, et esto,
Esto, ut nunc multi, dives tibi, pauper amicis.
Anseris ante ipsum magni jecur, anseribus par
Altilis, et flavi dignus ferro Meleagri
Fumat aper: post nunc tradentur tubera, si ver
Tunc erit, et facient optata tonitrua cœnas
Majores. Tibi habe frumentum, Alledius inquit,
O Libye; disjunge boves, dum tubera mittas!
Structorem interea, ne qua indignatio desit,

Saltantem spectes, et chironomonta volanti
Cultello, donec peragat dictata magistri
Omnia: nec minimo sanè discrimine refert,
Quo gestu lepores, et quo gallina secetur.
Duceris plantâ, velut ictus ab Hercule Cacus,
Et ponêre foris, si quid tentaveris unquam
Hiscere, tanquam habeas tria nomina. Quando propinat
Virro tibi, sumitque tuis contacta labellis
Pocula? quis vestrûm temerarius usque adeò, quis
Perditus, ut dicat regi, Bibe? Plurima sunt, quæ
Non audent homines pertusâ dicere lænâ.
  Quadringenta tibi si quis deus, aut similis dîs,
Et melior fatis donaret; homuncio, quantus
Ex nihilo fieres, quantus Virronis amicus!
Da Trebio: pone ad Trebium! Vis, frater, ab ipsis
Ilibus? O nummi, vobis hunc præstat honorem,
Vos estis fratres. Dominus tamen et domini rex
Si vis tu fieri, nullus tibi parvulus aulâ
Luserit Æneas, nec filia dulcior illo.
Jucundum et carum sterilis facit uxor amicum.
Sed tua nunc Mycale pariat licet, et pueros tres
In gremium patris fundat simul: ipse loquaci
Gaudebit nido; viridem thoraca jubebit
Afferri, minimasque nuces, assemque rogatum,
Ad mensam quoties parasitus venerit infans.
  Vilibus ancipites fungi ponentur amicis,
Boletus domino; sed qualem Claudius edit
Ante illum uxoris, post quem nil ampliùs edit.
  Virro sibi et reliquis Virronibus illa jubebit
Poma dari, quorum solo pascaris odore;
Qualia perpetuus Phæacum autumnus habebat,
Credere quæ possis subrepta sororibus Afris.
Tu scabie frueris mali, quod in aggere rodit,
Qui tegitur parmâ et galeâ, metuensque flagelli
Discit ab hirsutâ jaculum torquere capellâ.
  Forsitan impensæ Virronem parcere credas.
Hoc agit, ut doleas: nam quæ comœdia, mimus
Quis melior plorante gulâ? Ergò omnia fiunt,
Si nescis, ut per lacrymas effundere bilem
Cogaris, pressoque diù stridere molari.
Tu tibi liber homo et regis conviva videris:
Captum te nidore suæ putat ille culinæ:
Nec malè conjectat. Quis enim tam nudus, ut illum
Bis ferat, Etruscum puero si contigit aurum

Vel nodus tantùm, et signum de paupere loro?
Spes bene cœnandi vos decipit. Ecce dabit jam
Semesum leporem, atque aliquid de clunibus apri.
Ad nos jam veniet minor altilis. Indè parato,
Intactoque omnes, et stricto pane tacetis.
Ille sapit, qui te sic utitur. Omnia ferre
Si potes, et debes. Pulsandum vertice raso
Præbebis quandoque caput, nec dura timebis
Flagra pati, his epulis et tali dignus amico.

D. JUNII JUVENALIS

AQUINATIS

SATIRARUM

LIBER SECUNDUS.

SATIRA VI.

Credo pudicitiam Saturno rege moratam
In terris, visamque diù, quum frigida parvas
Præberet spelunca domos, ignemque, laremque,
Et pecus, et dominos communi clauderet umbrâ;
Silvestrem montana torum quum sterneret uxor
Frondibus et culmo, vicinarumque ferarum
Pellibus; haud similis tibi, Cynthia, nec tibi, cujus
Turbavit nitidos exstinctus passer ocellos;
Sed potanda ferens infantibus ubera magnis,
Et sæpè horridior glandem ructante marito.
Quippe aliter tunc orbe novo cœloque recenti
Vivebant homines, qui rupto robore nati,
Compositive luto, nullos habuêre parentes.
Multa pudicitiæ veteris vestigia forsan,
Aut aliqua exstiterint, et sub Jove; sed Jove nondum
Barbato, nondum Græcis jurare paratis
Per caput alterius, quum furem nemo timeret
Caulibus, aut pomis, et aperto viveret horto.
Paulatim deinde ad superos Astræa recessit
Hâc comite, atque duæ pariter fugêre sorores.
Antiquum et vetus est, alienum, Postume, lectum
Concutere, atque sacri genium contemnere fulcri.
Omne aliud crimen mox ferrea protulit ætas:
Viderunt primos argentea sæcula mœchos.

Conventum tamen, et pactum, et sponsalia, nostrâ
Tempestate paras, jamque a tonsore magistro
Pecteris, et digito pignus fortasse dedisti.
Certè sanus eras! Uxorem, Postume, ducis?
Dic, quâ Tisiphone, quibus exagitâre colubris?
Ferre potes dominam salvis tot restibus ullam,
Quum pateant altæ caligantesque fenestræ,
Quum tibi vicinum se præbeat Æmilius pons?—
Sed placet Ursidio lex Julia: tollere dulcem
Cogitat hæredem cariturus turture magno,
Mullorumque jubis, et captatore macello.
Quid fieri non posse putes, si jungitur ulla
Ursidio? si mœchorum notissimus olim
Stulta maritali jam porrigit ora capistro,
Quem toties texit perituri cista Latini?
Quid? quòd et antiquis uxor de moribus illi
Quæritur. O medici, mediam pertundite venam!
Delicias hominis! Tarpeium limen adora
Pronus, et auratam Junoni cæde juvencam,
Si tibi contigerit capitis matrona pudici.
Paucæ adeò Cereris vittas contingere dignæ,
Quarum non timeat pater oscula. Necte coronam
Postibus, et densos per limina tende corymbos.
Unus Iberinæ vir sufficit? Ociùs illud
Extorquebis, ut hæc oculo contenta sit uno.
Magna tamen fama est cujusdam rure paterno
Viventis. Vivat Gabiis, ut vixit in agro;
Vivat Fidenis! Et agello cedo paterno:
Quis tamen affirmat, nil actum in montibus, aut in
Speluncis? Adeò senuerunt Jupiter et Mars?
Porticibusne tibi monstratur fœmina voto
Digna tuo? Cuneis an habent spectacula totis,
Quod securus ames, quodque inde excerpere possis?—
Accipis uxorem, de quâ citharœdus Echion
Aut Glaphyrus fiat pater, Ambrosiusque choraules.
Longa per angustos figamus pulpita vicos:
Ornentur postes, et grandi janua lauro,
Ut testudineo tibi, Lentule, conopeo
Nobilis Euryalum mirmillonem exprimat infans.
Nupta senatori comitata est Hippia ludium
Ad Pharon, et Nilum, famosaque mœnia Lagi,
Prodigia et mores Urbis damnante Canopo.
Immemor illa domûs, et conjugis, atque sororis,
Nil patriæ indulsit; plorantesque improba natos,

Utque magìs stupeas, ludos Paridemque reliquit.
Sed quanquam in magnis opibus, plumâque paternâ,
Et segmentatis dormîsset parvula cunis,
Contempsit pelagus: famam contempserat olim,
Cujus apud molles minima est jactura cathedras.
Tyrrhenos igitur fluctus latèque sonantem
Pertulit Ionium constanti pectore, quamvis
Mutandum toties esset mare. Justa pericli
Si ratio est et honesta; timent, pavidoque gelantur
Pectore, nec tremulis possunt insistere plantis:
Fortem animum præstant rebus, quas turpiter audent.
Si jubeat conjux, durum est conscendere navim;
Tunc sentina gravis, tunc summus vertitur aër.
Quæ mœchum sequitur, stomacho valet. Illa maritum
Convomit: hæc inter nautas et prandet, et errat
Per puppem, et duros gaudet tractare rudentes.
Quâ tamen exarsit formâ, quâ capta juventâ est
Hippia? quid vidit, propter quod ludia dici
Sustinuit? nam Sergiolus jam radere guttur
Cœperat, et secto requiem sperare lacerto.
Præterea multa in facie deformia; sicut
Attritus galeâ, mediisque in naribus ingens
Gibbus, et acre malum semper stillantis ocelli.
Sed gladiator erat: facit hoc illos Hyacinthos;
Hoc pueris, patriæque, hoc prætulit illa sorori
Atque viro. Ferrum est, quod amant. Hic Sergius idem
Acceptâ rude cœpisset Veiento videri.—
  Hippomanes carmenque loquar, coctumque venenum
Privignoque datum? Faciunt graviora coactæ
Imperio sexûs, minimùmque libidine peccant.
  Optima sed quare Cesennia, teste marito?
Bis quingenta dedit; tanti vocat ille pudicam,
Nec Veneris pharetris macer est, aut lampade fervet:
Indè faces ardent; veniunt a dote sagittæ.
Libertas emitur: coràm licet innuat atque
Rescribat, vidua est, locuples quæ nupsit avaro.
  Cur desiderio Bibulæ Sertorius ardet?
Si verum excutias, facies, non uxor amatur.
Tres rugæ subeant, et se cutis arida laxet,
Fiant obscuri dentes, oculique minores;
Collige sarcinulas, dicet libertus, et exi:
Jam gravis es nobis, et sæpè emungeris, exi
Ociùs, et propera: sicco venit altera naso.
Interea calet, et regnat, poscitque maritum

Pastores, et ovem Canusinam, ulmosque Falernas.
Quantulum in hoc? pueros omnes, ergastula tota,
Quodque domi non est, et habet vicinus, ematur.
Mense quidem brumæ, quo jam mercator Iason
Clausus, et armatis obstat casa candida nautis,
Grandia tolluntur crystallina, maxima rursus
Murrhina, deinde adamas notissimus, et Beronices
In digito factus pretiosior: hunc dedit olim
Barbarus incestæ, dedit hunc Agrippa sorori,
Observant ubi festa mero pede sabbata reges,
Et vetus indulget senibus clementia porcis.
  Nullane de tantis gregibus tibi digna videtur?
Sit formosa, decens, dives, fœcunda, vetustos
Porticibus disponat avos, intactior omni
Crinibus effusis bellum dirimente Sabinâ:
(Rara avis in terris nigroque simillima cycno)
Quis feret uxorem, cui constant omnia? Malo,
Malo Venusinam, quàm te, Cornelia, mater
Gracchorum, si cum magnis virtutibus affers
Grande supercilium, et numeras in dote triumphos.
Tolle tuum, precor, Hannibalem, victumque Syphacem
In castris, et cum totâ Carthagine migra.
  Parce, precor, Pæan, et tu, Dea, pone sagittas;
Nil pueri faciunt, ipsam configite matrem!
Amphion clamat: sed Pæan contrahit arcum.
Extulit ergò greges natorum, ipsumque parentem,
Dum sibi nobilior Latonæ gente videtur,
Atque eadem scrofâ Niobe fœcundior albâ.
Quæ tanti gravitas, quæ forma, ut se tibi semper
Imputet? Hujus enim rari summique voluptas
Nulla boni, quoties animo corrupta superbo
Plus aloës, quàm mellis, habet. Quis deditus autem
Usque adeò est, ut non illam, quam laudibus effert,
Horreat, inque die septenis oderit horis?
  Quædam parva quidem, sed non toleranda maritis.
Nam quid rancidius, quàm quòd se non putat ulla
Formosam, nisi quæ de Tuscâ Græcula facta est?
De Sulmonensi mera Cecropis? Omnia Græcè,
Quum sit turpe magìs nostris nescire Latinè.
Hoc sermone pavent, hoc iram, gaudia, curas,
Hoc cuncta effundunt animi secreta: quid ultra?—
  Si tibi legitimis pactam junctamque tabellis
Non es amaturus, ducendi nulla videtur
Causa; nec est, quare cœnam et mustacea perdas,

Labente officio, crudis donanda; nec illud,
Quod primâ pro nocte datur, quum lance beatâ
Dacicus, et scripto radiat Germanicus auro.
Si tibi simplicitas uxoria, deditus uni
Est animus; submitte caput cervice paratâ
Ferre jugum: nullam invenies, quæ parcat amanti.
Ardeat ipsa licèt, tormentis gaudet amantis
Et spoliis. Igitur longè minùs utilis illi
Uxor, quisquis erit bonus optandusque maritus.
Nil unquam invitâ donabis conjuge: vendes
Hâc obstante nihil: nihil, hæc si nolet, emetur.
Hæc dabit affectus: ille excludetur amicus
Jam senior, cujus barbam tua janua vidit.
Testandi quum sit lenonibus atque lanistis
Libertas, et juris idem contingat arenæ;
Non unus tibi rivalis dictabitur hæres.
Pone crucem servo. Meruit quo crimine servus
Supplicium? quis testis adest? quis detulit? Audi,
Nulla unquam de morte hominis cunctatio longa est.
O demens, ita servus homo est? nil fecerit, esto:
Hoc volo, sic jubeo, sit pro ratione voluntas.
  Imperat ergò viro; sed mox hæc regna relinquit,
Permutatque domos, et flammea conterit: inde
Advolat, et spreti repetit vestigia lecti.
Ornatas paulò antè fores, pendentia linquit.
Vela domûs, et adhuc virides in limine ramos.
Sic crescit numerus; sic fiunt octo mariti
Quinque per autumnos: titulo res digna sepulcri.
  Desperanda tibi salvâ concordia socru.
Illa docet spoliis nudi gaudere mariti;
Illa docet, missis a corruptore tabellis,
Nil rude nec simplex rescribere: decipit illa
Custodes, aut ære domat: tunc corpore sano
Advocat Archigenen, onerosaque pallia jactat.
Abditus interea latet et secretus adulter.—
Scilicet exspectas, ut tradat mater honestos
Atque alios mores, quàm quos habet? utile porrò
Filiolam turpi vetulæ producere turpem.
  Nulla ferè causa est, in quâ non fœmina litem
Moverit. Accusat Manilia, si rea non est.
Componunt ipsæ per se, formantque libellos,
Principium atque locos Celso dictare paratæ.
  Endromidas Tyrias, et fœmineum ceroma
Quis nescit? vel quis non vidit vulnera pali?

Quem cavat assiduis sudibus, scutoque lacessit,
Atque omnes implet numeros, dignissima prorsus
Florali matrona tubâ; nisi si quid in illo
Pectore plus agitat, veræque paratur arenæ.
Quem præstare potest mulier galeata pudorem,
Quæ fugit a sexu? vires amat. Hæc tamen ipsa
Vir nollet fieri: nam quantula nostra voluptas?
Quale decus rerum, si conjugis auctio fiat?
Balteus, et manicæ, et cristæ, crurisque sinistri
Dimidium tegimen; vel, si diversa movebit
Prœlia, tu felix, ocreas vendente puellâ.
Hæ sunt, quæ tenui sudant in cyclade, quarum
Delicias et panniculus bombycinus urit.
Adspice, quo fremitu monstratos perferat ictus,
Et quanto galeæ curvetur pondere, quanta
Poplitibus sedeat, quàm denso fascia libro,
Et ride, scaphium positis quum sumitur armis.
Dicite vos, neptes Lepidi, cæcive Metelli,
Gurgitis aut Fabii, quæ ludia sumpserit unquam
Hos habitus? quando ad palum gemat uxor Asyli?
Semper habet lites alternaque jurgia lectus,
In quo nupta jacet: minimùm dormitur in illo.
Tunc gravis illa viro, tunc orbâ tigride pejor.
Quum simulat gemitus occulti conscia facti,
Aut odit pueros, aut fictâ pellice plorat,
Uberibus semper lacrymis, semperque paratis
In statione suâ, atque exspectantibus illam,
Quo jubeat manare modo: tu credis amorem,
Tu tibi tunc curruca places, fletumque labellis
Exsorbes, quæ scripta et quot lecture tabellas,
Si tibi zelotypæ retegantur scrinia mœchæ!
Sed jacet in servi complexibus, aut equitis. Dic,
Dic aliquem, sodes, hîc, Quintiliane, colorem:
Hæremus: dic ipsa. Olim convenerat, inquit,
Ut faceres tu, quod velles, nec non ego possem
Indulgere mihi. clames licèt, et mare cœlo
Confundas, homo sum. Nihil est audacius illis
Deprênsis: iram atque animos a crimine sumunt.
Unde hæc monstra tamen, vel quo de fonte, requiris?
Præstabat castas humilis fortuna Latinas
Quondam, nec vitiis contingi parva sinebant
Tecta labor, somnique breves, et vellere Tusco
Vexatæ duræque manus, ac proximus Urbi
Hannibal, et stantes Collinâ turre mariti.

Nunc patimur longæ pacis mala. Sævior armis
Luxuria incubuit, victumque ulciscitur orbem.
Nullum crimen abest, facinusque libidinis, ex quo
Paupertas Romana perît. Hinc fluxit ad istos
Et Sybaris colles, hinc et Rhodos, et Miletos,
Atque coronatum et petulans madidumque Tarentum.
Prima peregrinos obscœna Pecunia mores
Intulit, et turpi fregerunt sæcula luxu
Divitiæ molles. Quid enim Venus ebria curat?—
  Ut spectet ludos, conducit Ogulnia vestem,
Conducit comites, sellam, cervical, amicas,
Nutricem, et flavam, cui det mandata, puellam.
Hæc tamen argenti superest quodcunque paterni
Levibus athletis, ac vasa novissima donat.
Multis res angusta domi: sed nulla pudorem
Paupertatis habet, nec se metitur ad illum,
Quem dedit hæc posuitque, modum. Tamen utile quid sit
Prospiciunt aliquando viri; frigusque famemque
Formicâ tandem quidam expavêre magistrâ.
Prodiga non sentit pereuntem fœmina censum,
Ac, velut exhaustâ recidivus pullulet arcâ
Nummus et e pleno semper tollatur acervo,
Non unquam reputat, quanti sibi gaudia constent.—
  Si gaudet cantu; nullius fibula durat
Vocem vendentis prætoribus: organa semper
In manibus: densi radiant testudine totâ
Sardonyches: crispo numerantur pectine chordæ,
Quo tener Hedymeles operas dedit: hunc tenet, hoc se
Solatur, gratoque indulget basia plectro.
Quædam de numero Lamiarum ac nominis alti
Cum farre et vino Janum Vestamque rogabat,
An Capitolinam deberet Pollio quercum
Sperare, et fidibus promittere. Quid faceret plus
Ægrotante viro? medicis quid tristibus erga
Filiolum? Stetit ante aram, nec turpe putavit
Pro citharâ velare caput; dictataque verba
Pertulit, ut mos est, et apertâ palluit agnâ.
Dic mihi nunc, quæso, dic, antiquissime divûm,
Respondes his, Jane pater? Magna otia cœli:
Non est, ut video, non est, quod agatur apud vos.
Hæc de comœdis te consulit: illa tragœdum
Commendare volet: varicosus fiet haruspex.
  Sed cantet potiùs, quàm totam pervolet urbem
Audax, et cœtus possit quàm ferre virorum,

Cumque paludatis ducibus, præsente marito,
Ipsa loqui rectâ facie strictisque mamillis.
Hæc eadem novit, quid toto fiat in orbe;
Quid Seres, quid Thraces agant: secreta novercæ
Et pueri: quis amet, quis diripiatur adulter.—
Instantem regi Armenio Parthoque cometen
Prima videt; famam rumoresque illa recentes
Excipit ad portas: quosdam facit. Isse Niphatem
In populos, magnoque illîc cuncta arva teneri
Diluvio, nutare urbes, subsidere terras,
Quocunque in trivio, cuicunque est obvia, narrat.
  Nec tamen id vitium magìs intolerabile, quàm quòd
Vicinos humiles rapere et concidere loris
Exorata solet. Nam si latratibus alti
Rumpuntur somni; Fustes huc ociùs, inquit,
Afferte, atque illis dominum jubet antê feriri,
Deinde canem. Gravis occursu, teterrima vultu,
Balnea nocte subit; conchas et castra moveri
Nocte jubet; magno gaudet sudare tumultu,
Quum lassata gravi ceciderunt brachia massâ.—
Convivæ miseri interea somnoque fameque
Urguentur. Tandem illa venit rubicundula, totum
Œnophorum sitiens, plenâ quod tenditur urnâ
Admotum pedibus, de quo sextarius alter
Ducitur ante cibum, rabidam facturus orexim.
Dum redit et loto terram ferit intestino,
Marmoribus rivi properant, aut lata Falernum
Pelvis olet: nam sic, tanquam alta in dolia longus
Deciderit serpens, bibit et vomit. Ergò maritus
Nauseat, atque oculis bilem substringit opertis.
  Illa tamen gravior, quæ, quum discumbere cœpit,
Laudat Virgilium, perituræ ignoscit Elissæ,
Committit vates et comparat; inde Maronem,
Atque aliâ parte in trutinâ suspendit Homerum.
Cedunt grammatici, vincuntur rhetores, omnis
Turba tacet; nec causidicus, nec præco loquatur,
Altera nec mulier; verborum tanta cadit vis,
Tot pariter pelves, tot tintinnabula dicas
Pulsari. Jam nemo tubas, nemo æra fatiget:
Una laboranti poterit succurrere lunæ.
  Imponit finem sapiens et rebus honestis.
Nam quæ docta nimis cupit et facunda videri,
Crure tenus medio tunicas succingere debet,
Cædere Silvano porcum, quadrante lavari.

Non habeat matrona, tibi quæ juncta recumbit,
Dicendi genus, aut curtum sermone rotato
Torqueat enthymema, nec historias sciat omnes;
Sed quædam ex libris et non intelligat. Odi
Hanc ego, quæ repetit volvitque Palæmonis artem,
Servatâ semper lege et ratione loquendi,
Ignotosque mihi tenet antiquaria versus,
Nec curanda viris opicæ castigat amicæ
Verba. Solœcismum liceat fecisse marito.
Nil non permittit mulier sibi, turpe putat nil,
Quum virides gemmas collo circumdedit, et quum
Auribus extentis magnos commisit elenchos.
Intolerabilius nihil est, quàm fœmina dives.
Interea fœda aspectu ridendaque multo
Pane tumet facies, aut pinguia Poppæana
Spirat, et hinc miseri viscantur labra mariti.
Ad mœchum veniet lotâ cute. Quando videri
Vult formosa domi? mœchis foliata parantur.
His emitur, quidquid graciles huc mittitis Indi.
Tandem aperit vultum, et tectoria prima reponit:
Incipit agnosci, atque illo lacte fovetur,
Propter quod secum comites educit asellas,
Exsul Hyperboreum si dimittatur ad axem.
Sed quæ mutatis inducitur atque fovetur
Tot medicaminibus, coctæque siliginis offas
Accipit et madidæ, facies dicetur, an ulcus?
Est pretium curæ, penitùs cognoscere, toto
Quid faciant agitentque die. Si nocte maritus
Aversus jacuit; periit libraria, ponunt
Cosmetæ tunicas, tardè venisse Liburnus
Dicitur, et pœnas alieni pendere somni
Cogitur: hic frangit ferulas, rubet ille flagellis,
Hic scuticâ: sunt, quæ tortoribus annua præstent.
Verberat, atque obiter faciem linit; audit amicas,
Aut latum pictæ vestis considerat aurum,
Et cædit; longi relegit transversa diurni,
Et cædit, donec lassis cædentibus, EXI
Intonet horrendum, jam cognitione peractâ.
Præfectura domûs Siculâ non mitior aulâ.
Nam si constituit solitoque decentiùs optat
Ornari, et properat, jamque exspectatur in hortis,
Aut apud Isiacæ potiùs sacraria lenæ;
Disponit crinem laceratis ipsa capillis
Nuda humero Psecas infelix, nudisque mamillis.

Altior hic quare cincinnus? Taurea punit
Continuò flexi crimen facinusque capilli.
Quid Psecas admisit? quænam est hîc culpa puellæ,
Si tibi displicuit nasus tuus? Altera lævum
Extendit, pectitque comas, et volvit in orbem.
Est in consilio matrona admotaque lanis
Emeritâ quæ cessat acu: sententia prima
Hujus erit; post hanc ætate atque arte minores
Censebunt, tanquam famæ discrimen agatur
Aut animæ: tanta est quærendi cura decoris.
Tot premit ordinibus, tot adhuc compagibus altum
Ædificat caput. Andromachen a fronte videbis:
Pòst minor est: credas aliam. Cedo, si breve parvi
Sortita est lateris spatium, breviorque videtur
Virgine Pygmæâ, nullis adjuta cothurnis,
Et levis erectâ consurgit ad oscula plantâ?
  Nulla viri cura interea, nec mentio fiet
Damnorum: vivit tanquam vicina marito.
Hoc solo propior, quòd amicos conjugis odit
Et servos, gravis est rationibus. Ecce furentis
Bellonæ matrisque deûm chorus intrat, et ingens
Semivir,—
        —cui rauca cohors, cui tympana cedunt
Plebeia, et Phrygiâ vestitur bucca tiarâ.
Grande sonat, metuique jubet Septembris et Austri
Adventum, nisi se centum lustraverit ovis,
Et xerampelinas veteres donaverit ipsi,
Ut, quidquid subiti et magni discriminis instat,
In tunicas eat, et totum semel expiet annum.
Hibernum fractâ glacie descendet in amnem,
Ter matutino Tiberi mergetur, et ipsis
Vorticibus timidum caput abluet: inde Superbi
Totum regis agrum nuda ac tremebunda cruentis
Erepet genibus. Si candida jusserit Io,
Ibit ad Ægypti finem, calidâque petitas
A Meroë portabit aquas, ut spargat in ædem
Isidis, antiquo quæ proxima surgit ovili.
Credit enim ipsius dominæ se voce moneri.
En animam et mentem, cum quâ dî nocte loquuntur!
Ergò hic præcipuum summumque meretur honorem
Qui grege linigero circumdatus, et grege calvo
Plangentis populi currit derisor Anubis.
Ille petit veniam, quoties non abstinet uxor
Concubitu sacris observandisque diebus;

Magnaque debetur violato pœna cadurco.
Et movisse caput visa est argentea serpens:
Illius lacrymæ meditataque murmura præstant,
Ut veniam culpæ non abnuat, ansere magno
Scilicet et tenui popano corruptus, Osiris.
Quum dedit ille locum; cophino fœnoque relicto,
Arcanam Judæa tremens mendicat in aurem,
Interpres legum Solymarum, et magna sacerdos
Arboris, ac summi fida internuntia cœli.
Implet et illa manum, sed parciùs: ære minuto
Qualiacunque voles Judæi somnia vendunt.
Spondet amatorem tenerum, vel divitis orbi
Testamentum ingens, calidæ pulmone columbæ
Tractato, Armenius vel Commagenus haruspex;
Pectora pullorum rimatur et exta catelli,
Interdum et pueri: faciet, quod deferat ipse.
Chaldæis sed major erit fiducia: quidquid
Dixerit Astrologus, credent a fonte relatum
Hammonis; quoniam Delphis oracula cessant,
Et genus humanum damnat caligo futuri.
Præcipuus tamen est horum, qui sæpiùs exsul,
Cujus amicitiâ, conducendâque tabellâ
Magnus civis obît, et formidatus Othoni.
Indè fides arti, sonuit si dextera ferro
Lævaque, si longo castrorum in carcere mansit.
Nemo mathematicus genium indemnatus habebit.
Sed qui pænè perît, cui vix in Cyclada mitti
Contigit, et parvâ tandem caruisse Seripho.
Consulit ictericæ lento de funere matris,
Antè tamen de te, Tanaquil tua: quando sororem
Efferat, et patruos; an sit victurus adulter
Post ipsam? quid enim majus dare numina possunt?
Hæc tamen ignorat quid sidus triste minetur
Saturni, quo læta Venus se proferat astro,
Qui mensis damnis, quæ dentur tempora lucro.
Illius occursus etiam vitare memento,
In cujus manibus, ceu pinguia succina, tritas
Cernis ephemeridas; quæ nullum consulit, et jam
Consulitur: quæ, castra viro patriamque petente,
Non ibit pariter, numeris revocata Thrasylli.
Ad primum lapidem vectari quum placet, hora
Sumitur ex libro: si prurit frictus ocelli
Angulus, inspectâ genesi collyria poscit.
Ægra licèt jaceat, capiendo nulla videtur

Aptior hora cibo, nisi quam dederit Petosiris.
  Si mediocris erit; spatium lustrabit utrinque
Metarum, et sortes ducet, frontemque manumque
Præbebit vati crebrum poppysma roganti.
Divitibus responsa dabunt Phryx augur et Indus
Conductus, dabit astrorum mundique peritus,
Atque aliquis senior, qui publica fulgura condit.
Plebeium in circo positum est et in aggere fatum.
Quæ nullis longum ostendit cervicibus aurum,
Consulit ante phalas, delphinorumque columnas,
An saga vendenti nubat caupone relicto.
  Hæ tamen et partûs subeunt discrimen, et omnes
Nutricis tolerant, fortunâ urguente, labores;
Sed jacet aurato vix ulla puerpera lecto.
Tantùm artes hujus, tantùm medicamina possunt.—
  Transeo suppositos, et gaudia, votaque sæpè
Ad spurcos decepta lacus, atque inde petitos
Pontifices, Salios, Scaurorum nomina falso
Corpore laturos. Stat Fortuna improba noctu,
Arridens nudis infantibus. Hos fovet omnes,
Involvitque sinu: domibus tunc porrigit altis,
Secretumque sibi mimum parat. Hos amat, his se
Ingerit, utque suos ridens producit alumnos.
  Hic magicos affert cantus, hic Thessala vendit
Philtra, quibus valeat mentem vexare mariti.—
Indè animi caligo, et magna oblivio rerum,
Quas modò gessisti. Tamen hoc tolerabile, si non
Et furere incipias, ut avunculus ille Neronis,
Cui totam tremuli frontem Cæsonia pulli
Infudit. Quæ non faciet, quod Principis uxor?
Ardebant cuncta, et fractâ compage ruebant,
Non aliter, quàm si fecisset Juno maritum
Insanum. Minùs ergò nocens erit Agrippinæ
Boletus: siquidem unius præcordia pressit
Ille senis, tremulumque caput descendere jussit
In cœlum, et longam manantia labra salivam.
Hæc poscit ferrum atque ignes, hæc potio torquet:
Hæc lacerat mixtos Equitum cum sanguine Patres.
Tanti partus equæ! quanti una venefica constat?
  Oderunt natos de pellice; nemo repugnet,
Nemo vetet: jam jam privignum occidere fas est.
Vos ego, pupilli, moneo, quibus amplior est res,
Custodite animas, et nulli credite mensæ.
Livida materno fervent adipata veneno.

Componis, dona Veneris, Thelesine, marito;
Aut claude, et positos tineâ pertunde libellos.
Frange miser calamos, vigilataque prœlia dele,
Qui facis in parvâ sublimia carmina cellâ,
Ut dignus venias hederis, et imagine macrâ.
Spes nulla ulterior: didicit jam dives avarus
Tantùm admirari, tantùm laudare disertos,
Ut pueri Junonis avem. Sed defluit ætas
Et pelagi patiens, et cassidis, atque ligonis.
Tædia tunc subeunt animos, tunc seque suamque
Terpsichoren odit facunda et nuda senectus.
Accipe nunc artes, ne quid tibi conferat iste,
Quem colis, et Musarum et Apollinis æde relictâ.
Ipse facit versus, atque uni cedit Homero
Propter mille annos; aut, si dulcedine famæ
Succensus recites, maculosas commodat ædes.
Hæc longè ferrata domus servire jubetur,
(In quâ sollicitas imitatur janua portas.)
Scit dare libertos extremâ in parte sedentes
Ordinis, et magnas comitum disponere voces.
Nemo dabit regum, quanti subsellia constent,
Et quæ conducto pendent anabathra tigillo,
Quæque reportandis posita est orchestra cathedris.
Nos tamen hoc agimus, tenuique in pulvere sulcos
Ducimus, et littus sterili versamus aratro.
Nam si discedas, laqueo tenet ambitiosi
Consuetudo mali: tenet insanabile multos
Scribendi cacoëthes, et ægro in corde senescit.
Sed vatem egregium, cui non sit publica vena,
Qui nihil expositum soleat deducere, nec qui
Communi feriat carmen triviale monetâ,
Hunc, qualem nequeo monstrare, et sentio tantùm,
Anxietate carens animus facit, omnis acerbi
Impatiens, cupidus silvarum, aptusque bibendis
Fontibus Aonidum. Neque enim cantare sub antro
Pierio, thyrsumve potest contingere sana
Paupertas atque æris inops, quo nocte dieque
Corpus eget: satur est, quum dicit Horatius, Euoe!
Quis locus ingenio, nisi quum se carmine solo
Vexant, et dominis Cirrhæ Nysæque feruntur
Pectora nostra, duas non admittentia curas?
Magnæ mentis opus, nec de lodice parandâ
Attonitæ, currus, et equos, faciesque deorum
Adspicere, et qualis Rutulum confundat Erinnys.

Nam si Virgilio puer et tolerabile deesset
Hospitium, caderent omnes a crinibus hydri:
Surda nihil gemeret grave buccina. Poscimus, ut sit
Non minor antiquo Rubrenus Lappa cothurno,
Cujus et alveolos et lænam pignerat Atreus.
Non habet infelix Numitor, quod mittat amico
Quintillæ quod donet, habet; nec defuit illi,
Unde emeret multâ pascendum carne leonem
Jam domitum: constat leviori bellua sumptu
Nimirum, et capiunt plus intestina poëtæ.
Contentus famâ jaceat Lucanus in hortis
Marmoreis: at Serrano tenuique Saleio
Gloria quantalibet quid erit, si gloria tantùm est?
Curritur ad vocem jucundam, et carmen amicæ
Thebaïdos, lætam fecit quum Statius urbem,
Promisitque diem: tantâ dulcedine captos
Afficit ille animos, tantâque libidine vulgi
Auditur; sed, quum fregit subsellia versu,
Esurit, intactam Paridi nisi vendat Agaven.
Ille et militiæ multis largitur honorem,
Semestri vatum digitos circumligat auro.
Quod non dant proceres, dabit histrio. Tu Camerinos,
Et Bareas, tu nobilium magna atria curas?
Præfectos Pelopea facit, Philomela tribunos.
Haud tamen invideas vati, quem pulpita pascunt.
Quis tibi Mæcenas? quis nunc erit aut Proculeius,
Aut Fabius? quis Cotta iterum? quis Lentulus alter?
Tunc par ingenio pretium: tunc utile multis
Pallere, et vinum toto nescire Decembri.
Vester porrò labor fœcundior, historiarum
Scriptores: petit hic plus temporis, atque olei plus;
Namque oblita modi millesima pagina surgit
Omnibus, et multâ crescit damnosa papyro.
Sic ingens rerum numerus jubet, atque operum lex.
Quæ tamen inde seges? terræ quis fructus apertæ?
Quis dabit historico, quantum daret acta legenti?
Sed genus ignavum, quod lecto gaudet et umbrâ.
Dic igitur, quid causidicis civilia præstent
Officia, et magno comites in fasce libelli?
Ipsi magna sonant, sed tunc, quum creditor audit,
Præcipuè, vel si tetigit latus acrior illo,
Qui venit ad dubium grandi cum codice nomen.
Tunc immensa cavi spirant mendacia folles,
Conspuiturque sinus. Veram deprêndere messem

Si libet; hinc centum patrimonia causidicorum,
Parte aliâ solum russati pone Lacernæ.
Consedêre duces: surgis tu pallidus Ajax
Dicturus dubiâ pro libertate, bubulco
Judice. Rumpe miser tensum jecur, ut tibi lasso
Figantur virides, scalarum gloria, palmæ.
Quod vocis pretium? siccus petasunculus, et vas
Pelamydum; aut veteres, Afrorum epimenia, bulbi;
Aut vinum Tiberi devectum, quinque lagenæ.
Si quater egisti, si contigit aureus unus,
Indè cadunt partes ex fœdere pragmaticorum.
Æmilio dabitur, quantùm licet, et meliùs nos
Egimus: hujus enim stat currus aëneus, alti
Quadrijuges in vestibulis, atque ipse feroci
Bellatore sedens curvatum hastile minatur
Eminus, et statuâ meditatur prœlia luscâ.
Sic Pedo conturbat, Matho deficit: exitus hic est
Tongilli, magno cum rhinocerote lavari
Qui solet, et vexat lutulentâ balnea turbâ,
Perque forum juvenes longo premit assere, Medos
Empturus pueros, argentum, murrhina, villas.
Spondet enim Tyrio stlataria purpura filo.
Et tamen est illis hoc utile: purpura vendit
Causidicum, vendunt amethystina: convenit illis
Et strepitu, et facie majoris vivere censûs.
Sed finem impensæ non servat prodiga Roma.
Fidimus eloquio? Ciceroni nemo ducentos
Nunc dederit nummos, nisi fulserit annulus ingens.
Respicit hæc primùm, qui litigat, an tibi servi
Octo, decem comites, an post te sella, togati
Ante pedes. Ideo conductâ Paulus agebat
Sardonyche, atque ideo pluris quàm Cossus agebat,
Quàm Basilus. Rara in tenui facundia panno.
Quando licet Basilo flentem producere matrem?
Quis bene dicentem Basilum ferat? Accipiat te
Gallia, vel potiùs nutricula causidicorum
Africa, si placuit mercedem ponere linguæ.
Declamare doces? O ferrea pectora Vectî,
Quum perimit sævos classis numerosa tyrannos.
Nam quæcunque sedens modò legerat, hæc eadem stans
Proferet, atque eadem cantabit versibus îsdem.
Occidit miseros crambe repetita magistros.
Quis color, et quod sit causæ genus, atque ubi summa
Quæstio, quæ veniant diversæ fortè sagittæ,

Nôsse velint omnes, mercedem solvere nemo.
Mercedem appellas? quid enim scio? Culpa docentis
Scilicet arguitur, quòd lævâ in parte mamillæ
Nil salit Arcadico juveni, cujus mihi sextâ
Quâque die miserum dirus caput Hannibal implet;
Quidquid id est, de quo deliberat, an petat Urbem
A Cannis; an post nimbos et fulmina cautus
Cicumagat madidas a tempestate cohortes.
Quantùm vis stipulare, et protenus accipe, quod do,
Ut toties illum pater audiat. Hæc alii sex
Vel plures uno conclamant ore sophistæ,
Et veras agitant lites, raptore relicto;
Fusa venena silent, malus ingratusque maritus,
Et quæ jam veteres sanant mortaria cæcos.
Ergò sibi dabit ipse rudem, si nostra movebunt
Consilia, et vitæ diversum iter ingredietur,
Ad pugnam qui rhetoricâ descendit ab umbrâ,
Summula ne pereat, quâ vilis tessera venit
Frumenti: quippe hæc merces lautissima. Tenta,
Chrysogonus quanti doceat, vel Pollio quanti
Lautorum pueros, artem scindens Theodori.
Balnea sexcentis, et pluris porticus, in quâ
Gestetur dominus, quoties pluit. Anne serenum
Exspectet, spargatque luto jumenta recenti?
Hîc potiùs: namque hîc mundæ nitet ungula mulæ
Parte aliâ longis Numidarum fulta columnis
Surgat, et algentem rapiat cœnatio solem.
Quanticunque domus, veniet, qui fercula doctè
Componat; veniet, qui pulmentaria condat.
Hos inter sumptus sestertia Quintiliano,
Ut multum, duo sufficient. Res nulla minoris
Constabit patri, quàm filius. Unde igitur tot
Quintilianus habet saltus? Exempla novorum
Fatorum transi: felix, et pulcher, et acer;
Felix, et sapiens, et nobilis, et generosus
Appositam nigræ lunam subtexit alutæ:
Felix, orator quoque maximus et jaculator;
Et, si perfrixit, cantat bene. Distat enim, quæ
Sidera te excipiant modò primos incipientem
Edere vagitus, et adhuc a matre rubentem.
Si Fortuna volet, fies de rhetore consul:
Si volet hæc eadem, fies de consule rhetor.
Ventidius quid enim? quid Tullius? anne aliud, quàm
Sidus, et occulti miranda potentia fati?

Servis regna da sunt, captivis Fata triumphos.
Felix ille tamen corvo quoque rarior albo.
Pœnituit multos vanæ sterilisque cathedræ,
Sicut Thrasymachi probat exitus, atque Secundi
Carrinatis: et hunc inopem vidistis, Athenæ,
Nil præter gelidas ausæ conferre cicutas.
Dî, majorum umbris tenuem et sine pondere terram,
Spirantesque crocos, et in urnâ perpetuum ver,
Qui præceptorem sancti voluêre parentis
Esse loco. Metuens virgæ jam grandis Achilles
Cantabat patriis in montibus: et cui non tunc
Eliceret risum citharœdi cauda magistri?
Sed Rufum atque alios cædit sua quæque juventus:
Rufum, qui toties Ciceronem Allobroga dixit.
Quis gremio Enceladi doctique Palæmonis affert
Quantùm grammaticus meruit labor? et tamen ex hoc,
Quodcunque est, (minus est autem, quàm rhetoris æra)
Discipuli custos præmordet Acœnonoëtus,
Et, qui dispensat, franget sibi. Cede, Palæmon,
Et patere inde aliquid decrescere, non aliter, quàm
Institor hibernæ tegetis niveique cadurci,
Dummodo non pereat, mediæ quòd noctis ab horâ
Sedisti, quâ nemo faber, quâ nemo sederet,
Qui docet obliquo lanam deducere ferro;
Dummodo non pereat totidem olfecisse lucernas,
Quot stabant pueri, quum totus decolor esset
Flaccus, et hæreret nigro fuligo Maroni.
Rara tamen merces, quæ cognitione tribuni
Non egeat. Sed vos sævas imponite leges,
Ut præceptori verborum regula constet,
Ut legat historias, auctores noverit omnes,
Tanquam ungues digitosque suos; ut fortè rogatus,
Dum petit aut thermas aut Phœbi balnea, dicat
Nutricem Anchisæ, nomen patriamque novercæ
Anchemoli; dicat, quot Acestes vixerit annos,
Quot Siculus Phrygibus vini donaverit urnas.
Exigite, ut mores teneros ceu pollice ducat,
Ut si quis cerâ vultum facit; exigite, ut sit
Et pater ipsius cœtûs, ne turpia ludant.
Hæc, inquit, cures; et, quum se verterit annus,
Accipe, victori populus quod postulat, aurum.

SATIRA VIII.

Stemmata quid faciunt, quid prodest, Pontice, longo
Sanguine censeri, pictosque ostendere vultus
Majorum, et stantes in curribus Æmilianos,
Et Curios jam dimidios, humerosque minorem
Corvinum, et Galbam auriculis nasoque carentem?
Quis fructus generis tabulâ jactare capaci
Corvinum, posthac multâ contingere virgâ
Fumosos equitum cum dictatore magistros,
Si coram Lepidis malè vivitur? Effigies quò
Tot bellatorum, si luditur alea pernox
Ante Numantinos? si dormire incipis ortu
Luciferi, quo signa duces et castra movebant?
Cur Allobrogicis et magnâ gaudeat arâ
Natus in Herculeo Fabius lare, si cupidus, si
Vanus, et Euganeâ quantumvis mollior agnâ;
Si tenerum attritus Catinensi pumice lumbum
Squalentes traducit avos, emptorque veneni
Frangendâ miseram funestat imagine gentem?
Tota licèt veteres exornent undique ceræ
Atria, nobilitas sola est atque unica virtus.
Paulus, vel Cossus, vel Drusus, moribus esto:
Hos ante effigies majorum pone tuorum:
Præcedant ipsas illi, te Consule, virgas.
Prima mihi debes animi bona. Sanctus haberi,
Justitiæque tenax factis dictisque mereris?
Agnosco procerem. Salve, Gætulice, seu tu
Silanus, quocunque alio de sanguine! rarus
Civis et egregius patriæ contingis ovanti.
Exclamare libet, populus quod clamat, Osiri
Invento. Quis enim generosum dixerit hunc, qui
Indignus genere, et præclaro nomine tantùm
Insignis? Nanum cujusdam Atlanta vocamus;
Æthiopem cycnum; pravam extortamque puellam
Europen: canibus pigris, scabieque vetustâ
Levibus, et siccæ lambentibus ora lucernæ,
Nomen erit pardus, tigris, leo, si quid adhuc est,
Quod fremat in terris violentiùs. Ergò cavebis,
Et metues, ne tu sis Creticus aut Camerinus.

His ego quem monui? tecum est mihi sermo, Rubelli
Blande. Tumes alto Drusorum stemmate, tanquam
Feceris ipse aliquid, propter quod nobilis esses,

Ut te conciperet, quæ sanguine fulget Iuli;
Non quæ ventoso conducta sub aggere texit.
Vos humiles, inquis, vulgi pars ultima nostri,
Quorum nemo queat patriam monstrare parentis;
Ast ego Cecropides. Vivas, et originis hujus
Gaudia longa feras; tamen imâ plebe Quiritem
Facundum invenies: solet hic defendere causas
Nobilis indocti. Veniet de plebe togatâ,
Qui juris nodos et legum ænigmata solvat.
Hic petit Euphraten juvenis, domitique Batavi
Custodes aquilas, armis industrius; at tu
Nil, nisi Cecropides, truncoque simillimus Hermæ.
Nullo quippe alio vincis discrimine, quàm quòd
Illi marmoreum caput est, tua vivit imago.
Dic mihi, Teucrorum proles, animalia muta
Quis generosa putet, nisi fortia? nempe volucrem
Sic laudamus equum, facili cui plurima palma
Fervet, et exsultat rauco victoria Circo.
Nobilis hic, quocunque venit de gramine, cujus
Clara fuga ante alios, et primus in æquore pulvis:
Sed venale pecus Corythæ, posteritas et
Hirpini, si rara jugo victoria sedit.
Nil ibi majorum respectus, gratia nulla
Umbrarum: dominos pretiis mutare jubentur
Exiguis, tritoque trahunt epiredia collo
Segnipedes, dignique molam versare Nepotis.
Ergò, ut miremur te, non tua, primùm aliquid da,
Quod possim titulis incidere præter honores,
Quos illis damus et dedimus, quibus omnia debes.
   Hæc satìs ad juvenem, quem nobis fama superbum
Tradit, et inflatum, plenumque Nerone propinquo.
Rarus enim fermè sensus communis in illâ
Fortunâ. Sed te censeri laude tuorum,
Pontice, noluerim, sic ut nihil ipse futuræ
Laudis agas. Miserum est aliorum incumbere famæ,
Ne collapsa ruant subductis tecta columnis.
Stratus humi palmes viduas desiderat ulmos.
Esto bonus miles, tutor bonus, arbiter idem
Integer. Ambiguæ si quando citabere testis
Incertæque rei; Phalaris licèt imperet, ut sis
Falsus, et admoto dictet perjuria tauro,
Summum crede nefas animam præferre pudori,
Et propter vitam vivendi perdere causas.
Dignus morte perit, cœnet licèt ostrea centum

Gaurana, et Cosmi toto mergatur aëno.
Exspectata diù tandem provincia quum te
Rectorem accipiet, pone iræ fræna modumque,
Pone et avaritiæ; miserere inopum sociorum.
Ossa vides regum vacuis exsucta medullis.
Respice, quid moneant leges, quid curia mandet,
Præmia quanta bonos maneant, quàm fulmine justo
Et Capito et Numitor ruerint, damnante senatu,
Piratæ Cilicum. Sed quid damnatio confert,
Quum Pansa eripiat, quidquid tibi Natta reliquit?
Præconem, Chærippe, tuis circumspice pannis,
Jamque tace. Furor est post omnia perdere naulum.
Non idem gemitus olim, neque vulnus erat par
Damnorum, sociis florentibus et modò victis.
Plena domus tunc omnis, et ingens stabat acervus
Nummorum, Spartana chlamys, conchylia Coa,
Et cum Parrhasii tabulis signisque Myronis
Phidiacum vivebat ebur, nec non Polycleti
Multus ubique labor: raræ sine Mentore mensæ.
Indè Dolabella est atque hinc Antonius, inde
Sacrilegus Verres: referebant navibus altis
Occulta spolia, et plures de pace triumphos.
Nunc sociis juga pauca boum, grex parvus equarum,
Et pater armenti capto eripiatur agello;
Ipsi deinde Lares, si quod spectabile signum,
Si quis in ædiculâ deus unicus. Hæc etenim sunt
Pro summis: nam sunt hæc maxima. Despicias tu
Forsitan imbelles Rhodios, unctamque Corinthon:
Despicias meritò. Quid resinata juventus,
Cruraque totius facient tibi levia gentis?
Horrida vitanda est Hispania, Gallicus axis,
Illyricumque latus parce et messoribus illis,
Qui saturant urbem, Circo scenæque vacantem.
Quanta autem inde feres tam diræ præmia culpæ,
Quum tenues nuper Marius discinxerit Afros?
Curandum in primis, ne magna injuria fiat
Fortibus et miseris. Tollas licèt omne, quod usquam est
Auri atque argenti; scutum gladiumque relinques,
Et jacula et galeam: spoliatis arma supersunt.
Quod modò proposui, non est sententia: verùm
Credite, me vobis folium recitare Sibyllæ.
Si tibi sancta cohors comitum, si nemo tribunal
Vendit Acersecomes, si nullum in conjuge crimen,
Nec per conventus et cuncta per oppida curvis

Unguibus ire parat nummos raptura Celæno:
Tunc licet a Pico numeres genus; altaque si te
Nomina delectant, omnem Titanida pugnam
Inter majores ipsumque Promethea ponas:
De quocunque voles proavum tibi sumito libro.
Quòd si præcipitem rapit ambitio atque libido,
Si frangis virgas sociorum in sanguine, si te
Delectant hebetes lasso lictore secures;
Incipit ipsorum contra te stare parentum
Nobilitas, claramque facem præferre pudendis.
Omne animi vitium tanto conspectius in se
Crimen habet, quanto major, qui peccat, habetur.
Quò mihi te solitum falsas signare tabellas
In templis, quæ fecit avus, statuamque parentis
Ante triumphalem? quò, si nocturnus adulter
Tempora Santonico velas adoperta cucullo?
Præter majorum cineres atque ossa volucri
Carpento rapitur pinguis Damasippus, et ipse,
Ipse rotam adstringit multo sufflamine Consul:
Nocte quidem; sed luna videt, sed sidera testes
Intendunt oculos. Finitum tempus honoris
Quum fuerit, clarâ Damasippus luce flagellum
Sumet, et occursum nunquam trepidabit amici
Jam senis, ac virgâ prior annuet, atque maniplos
Solvet, et infundet jumentis hordea lassis.
Interea, dum lanatas torvumque juvencum
More Numæ cædit Jovis ante altaria, jurat
Solam Eponam et facies olida ad præsepia pictas.
Sed quum pervigiles placet instaurare popinas;
Obvius assiduo Syrophœnix udus amomo
Currit, Idumææ Syrophœnix incola portæ,
Hospitis affectu dominum regemque salutat,
Et cum venali Cyane succincta lagenâ.
  Defensor culpæ dicet mihi, Fecimus et nos
Hæc juvenes. Esto. Desîsti nempe, nec ultrà
Fovisti errorem. Breve sit, quod turpiter audes.
Quædam cum primâ resecentur crimina barbâ.
Indulge veniam pueris. Damasippus ad illos
Thermarum calices inscriptaque lintea vadit,
Maturus bello, Armeniæ Syriæque tuendis
Amnibus, et Rheno atque Istro. Præstare Neronem
Securum valet hæc ætas. Mitte Ostia, Cæsar,
Mitte; sed in magnâ legatum quære popinâ.
Inve·ies aliquo cum percussore jacentem,

Permixtum nautis, et furibus, ac fugitivis,
Inter carnifices, et fabros sandapilarum,
Et resupinati cessantia tympana Galli.
Æqua ibi libertas, communia pocula, lectus
Non alius cuiquam, nec mensa remotior ulli.
Quid facias talem sortitus, Pontice, servum?
Nempe in Lucanos, aut Tusca ergastula mittas.
At vos, Trojugenæ, vobis ignoscitis, et, quæ
Turpia cerdoni, Volesos Brutumque decebunt.
Quid, si nunquam adeò fœdis adeòque pudendis
Utimur exemplis, ut non pejora supersint?
Consumptis opibus vocem, Damasippe, locâsti
Sipario, clamosum ageres ut Phasma Catulli.
Laureolum velox etiam bene Lentulus egit,
Judice me, dignus verâ cruce. Nec tamen ipsi
Ignoscas populo; populi frons durior hujus,
Qui sedet, et spectat triscurria patriciorum,
Planipedes audit Fabios, ridere potest qui
Mamercorum alapas. Quanti sua funera vendant,
Quid refert? vendunt nullo cogente Nerone,
Nec dubitant celsi prætoris vendere ludis.
Finge tamen gladios inde, atque hinc pulpita pone:
Quid satius? Mortem sic quisquam exhorruit, ut sit
Zelotypus Thymeles, stupidi collega Corinthî?
Res haud mira tamen, citharœdo Principe, mimus
Nobilis. Hæc ultra, quid erit nisi ludus? Et illud
Dedecus Urbis habes: nec mirmillonis in armis,
Nec clypeo Gracchum pugnantem, aut falce supinâ;
(Damnat enim tales habitus; sed damnat, et odit)
Nec galeâ frontem abscondit: movet ecce tridentem,
Postquam libratâ pendentia retia dextrâ
Nequidquam effudit, nudum ad spectacula vultum
Erigit, et totâ fugit agnoscendus arenâ.
Credamus tunicæ, de faucibus aurea quum se
Porrigat, et longo jactetur spira galero.
Ergò ignominiam graviorem pertulit omni
Vulnere, cum Graccho jussus pugnare secutor.
  Libera si dentur populo suffragia, quis tam
Perditus, ut dubitet Senecam præferre Neroni;
Cujus supplicio non debuit una parari
Simia, nec serpens unus, nec culeus unus?
Par Agamemnonidæ crimen; sed causa facit rem
Dissimilem. Quippe ille, deis auctoribus, ultor
Patris erat cæsi media inter pocula; sed nec

Electræ jugulo se polluit, aut Spartani
Sanguine conjugii, nullis aconita propinquis
Miscuit, in scenâ nunquam cantavit Orestes.
Troïca non scripsit. Quid enim Verginius armis
Debuit ulcisci magìs, aut cum Vindice Galba?
Quid Nero tam sævâ crudâque tyrannide fecit?
Hæc opera, atque hæ sunt generosi Principis artes,
Gaudentis fœdo peregrina ad pulpita saltu
Prostitui, Graiæque apium meruisse coronæ.
Majorum effigies habeant insignia vocis:
Ante pedes Domitî longum tu pone Thyestæ
Syrma vel Antigonæ, seu personam Menalippes,
Et de marmoreo citharam suspende colosso.
Quid, Catilina, tuis natalibus, atque Cethegi,
Inveniet quisquam sublimius? Arma tamen vos
Nocturna et flammas domibus templisque parâstis,
Ut Bracatorum pueri, Senonumque minores,
Ausi, quod liceat tunicâ punire molestâ.
Sed vigilat Consul, vexillaque vestra coërcet.
Hic novus Arpinas, ignobilis, et modò Romæ
Municipalis Eques, galeatum ponit ubique
Præsidium attonitis, et in omni gente laborat.
Tantum igitur muros intra toga contulit illi
Nominis et tituli, quantum non Leucade, quantum
Thessaliæ campis Octavius abstulit udo
Cædibus assiduis gladio. Sed Roma parentem,
Roma patrem patriæ Ciceronem libera dixit.
Arpinas alius Volscorum in monte solebat
Poscere mercedes alieno lassus aratro,
Nodosam post hæc frangebat vertice vitem,
Si lentus pigrâ muniret castra dolabrâ.
Hic tamen et Cimbros et summa pericula rerum
Excipit, et solus trepidantem protegit Urbem.
Atque ideo, postquam ad Cimbros stragemque volabant,
Qui nunquam attigerant majora cadavera, corvi,
Nobilis ornatur lauro collega secundâ.
Plebeiæ Deciorum animæ, plebeia fuerunt
Nomina: pro totis legionibus hi tamen, et pro
Omnibus auxiliis, atque omni pube Latinâ,
Sufficiunt dîs infernis Terræque parenti:
Pluris enim Decii, quàm quæ servantur ab illis.
Ancillâ natus trabeam, et diadema Quirini,
Et fasces meruit regum ultimus ille bonorum.
Prodita laxabant portarum claustra tyrannis

Exsulibus juvenes ipsius Consulis, et quos
Magnum aliquid dubiâ pro libertate deceret,
Quod miraretur cum Coclite Mucius, et quæ
Imperii fines Tiberinum virgo natavit.
Occulta ad patres produxit crimina servus
Matronis lugendus: at illos verbera justis
Afficiunt pœnis, et legum prima securis.
Malo pater tibi sit Thersites, dummodo tu sis
Æacidæ similis, Vulcaniaque arma capessas,
Quàm te Thersitæ similem producat Achilles.
Et tamen, ut longè repetas, longèque revolvas
Nomen, ab infami gentem deducis asylo.
Majorum primus quisquis fuit ille tuorum,
Aut pastor fuit, aut illud, quod dicere nolo.

SATIRA IX.

Scire velim, quare toties mihi, Nævole, tristis
Occurras fronte obductâ, ceu Marsya victus.—
Non erat hâc facie miserabilior Crepereius
Pollio, qui triplicem usuram præstare paratus
Circuit et fatuos non invenit. Unde repentè
Tot rugæ? certè modico contentus agebas
Vernam equitem, conviva joco mordente facetus,
Et salibus vehemens intra pomœria natis.
Omnia nunc contrà: vultus gravis, horrida siccæ
Silva comæ, nullus totâ nitor in cute, qualem
Bruttia præstabat calidi tibi fascia visci:
Sed fruticante pilo neglecta et squalida crura.
Quid macies ægri veteris, quem tempore longo
Torret quarta dies, olimque domestica febris?
Deprêndas animi tormenta latentis in ægro
Corpore, deprêndas et gaudia: sumit utrumque
Indè habitum facies. Igitur flexisse videris
Propositum, et vitæ contrarius ire priori.
Nuper enim, ut repeto, fanum Isidis, et Ganymeden,
Pacis, et advectæ secreta palatia Matris,
Et Cererem (nam quo non prostat fœmina templo?)
Notior Aufidio mœchus celebrare solebas.—
Utile et hoc multis vitæ genus: at mihi nullum
Indè operæ pretium. Pingues aliquando lacernas,
Munimenta togæ, duri crassique coloris,

Et malè percussas textoris pectine Galli
Accipimus, tenue argentum venæque secundæ.—
Quod tamen ulterius monstrum, quàm mollis avarus?
Hæc tribui, deinde illa dedi, mox plura tulisti.
Computat ac cevet. Ponatur calculus, adsint
Cum tabulâ pueri: numera sestertia quinque
Omnibus in rebus: numerentur deinde labores.—
Vos humili asseculæ, vos indulgebitis unquam
Cultori, jam nec morbo donare parati?—
Dic, passer, cui tot montes, tot prædia servas
Appula, tot milvos intra tua pascua lassos?
Te Trifolinus ager fœcundis vitibus implet,
Suspectumque jugum Cumis, et Gaurus inanis.
Nam quis plura linit victuro dolia musto?
Quantum erat exhausti lumbos donare clientis
Jugeribus paucis? meliusne hic rusticus infans,
Cum matre, et casulis, et collusore catello,
Cymbala pulsantis legatum fiet amici?
Improbus es, quum poscis, ais: sed pensio clamat,
Posce; sed appellat puer unicus, ut Polyphemi
Lata acies, per quam sollers evasit Ulixes.
Alter emendus erit: namque hic non sufficit: ambo
Pascendi. Quid agam brumâ? spirante quid, oro,
Quid dicam scapulis puerorum Aquilone Decembri
Et pedibus? durate atque exspectate cicadas?
Verùm, ut dissimules, ut mittas cætera, quanto
Metiris pretio, quòd, ni tibi deditus essem
Devotusque cliens, uxor tua virgo maneret?—
Instabile, ac dirimi cœptum, et jam pænè solutum
Conjugium in multis domibus servavit adulter!
Quò te circumagas? quæ prima aut ultima ponas?
Num ergò meritum est, ingrate ac perfide, nullum,
Quòd tibi filiolus, quod filia nascitur ex me?
Tollis enim, et libris actorum spargere gaudes
Argumenta viri. Foribus suspende coronas,
Jam pater es: dedimus, quod famæ opponere possis:
Jura parentis habes, propter me scriberis hæres,
Legatum omne capis, nec non et dulce caducum.
Commoda præterea jungentur multa caducis,
Si numerum, si tres implevero. Justa doloris,
Nævole, causa tui. Contrà tamen ille quid affert?
Negligit, atque alium bipedem sibi quærit asellum.
 Hæc soli commissa tibi celare memento,
Et tacitus nostras intra te fige querelas.

Nam res mortifera est inimicus pumice levis.
Qui modò secretum commiserat, ardet, et odit,
Tanquam prodiderim, quidquid scio. Sumere ferrum,
Fuste aperire caput, candelam apponere valvis,
Non dubitat. Nec contemnas aut despicias, quòd
His opibus nunquam cara est annona veneni.
Ergò occulta teges, ut curia Martis Athenis.
O Corydon, Corydon, secretum divitis ullum
Esse putas? Servi ut taceant; jumenta loquuntur,
Et canis, et postes, et marmora. Claude fenestras,
Vela tegant rimas, junge ostia, tollito lumen
E medio; clamant omnes. Propè nemo recumbat:
Quod tamen ad cantum galli facit ille secundi,
Proximus ante diem caupo sciet; audiet et, quæ
Finxerunt pariter librarius, archimagiri,
Carptores. Quod enim dubitant componere crimen
In dominos, quoties rumoribus ulciscuntur
Baltea? Nec deerit, qui te per compita quærat
Nolentem, et miseram vinosus inebriet aurem.
Illos ergò roges, quidquid paulò antè petebas
A nobis Taceant illi: sed prodere malunt
Arcanum, quàm subrepti potare Falerni,
Pro populo faciens quantum Laufella bibebat.
Vivendum rectè est, cùm propter plurima, tum his
Præcipuè causis, ut linguas mancipiorum
Contemnas: nam lingua mali pars pessima servi.
Deterior tamen hic, qui liber non erit illis,
Quorum animas et farre suo custodit et ære.
Idcirco ut possim linguam contemnere servi,
Utile consilium modò, sed commune, dedisti:
Nunc mihi quid suades post damnum temporis, et spes
Deceptas? Festinat enim decurrere velox
Flosculus, angustæ miseræque brevissima vitæ
Portio: dum bibimus, dum serta, unguenta, puellas
Poscimus, obrepit non intellecta senectus.
Ne trepida: nunquam pathicus tibi deerit amicus,
Stantibus et salvis his collibus; undique ad illos
Convenient, et carpentis et navibus, omnes,
Qui digito scalpunt uno caput. Altera major
Spes superest: tu tantùm erucis imprime dentem.
Hæc exempla para felicibus: at mea Clotho
Et Lachesis gaudent, si pascitur inguine venter
O parvi, nostrique Lares, quos thure minuto,
Aut farre, et tenui soleo exorare coronâ,

Quando ego figam aliquid, quo sit mihi tuta senectus
A tegete et baculo? viginti millia fœnus
Pignoribus positis, argenti vascula puri,
Sed quæ Fabricius censor notet, et duo fortes
De grege Mœsorum, qui me cervice locatâ
Securum jubeant clamoso insistere Circo.
Sit mihi præterea curvus cælator, et alter,
Qui multas facies fingat citò. Sufficiunt hæc,
Quando ego pauper ero. Votum miserabile, nec spes
His saltèm: nam, quum pro me Fortuna rogatur,
Affigit ceras illâ de nave petitas,
Quæ Siculos cantus effugit remige surdo.

D. JUNII JUVENALIS

AQUINATIS

SATIRARUM

LIBER QUARTUS.

SATIRA X.

Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangen, pauci dignoscere possunt
Vera bona atque illis multùm diversa, remotâ
Erroris nebulâ. Quid enim ratione timemus,
Aut cupimus? quid tam dextro pede concipis, ut te
Conatûs non pœniteat, votique peracti?
Evertêre domos totas, optantibus ipsis,
Dî faciles. Nocitura togâ, nocitura petuntur
Militiâ. Torrens dicendi copia multis,
Et sua mortifera est facundia. Viribus ille
Confisus periit admirandisque lacertis.
Sed plures nimiâ congesta pecunia curâ
Strangulat, et cuncta exsuperans patrimonia census,
Quanto delphinis balæna Britannica major.
Temporibus diris igitur, jussuque Neronis,
Longinum et magnos Senecæ prædivitis hortos
Clausit, et egregias Lateranorum obsidet ædes
Tota cohors: rarus venit in cœnacula miles.
Pauca licèt portes argenti vascula puri,
Nocte iter ingressus gladium contumque timebis,
Et motæ ad lunam trepidabis arundinis umbram:
Cantabit vacuus coram latrone viator.
Prima ferè vota et cunctis notissima templis
Divitiæ; crescant ut opes, ut maxima toto
Nostra sit arca foro. Sed nulla aconita bibuntur

Fictilibus. Tunc illa time, quum pocula sumes
Gemmata, et lato Setinum ardebit in auro.
Jamne igitur laudas, quod de sapientibus alter
Ridebat, quoties de limine moverat unum
Protuleratque pedem; flebat contrarius auctor?
Sed facilis cuivis rigidi censura cachinni:
Mirandum est, unde ille oculis suffecerit humor.
Perpetuo risu pulmonem agitare solebat
Democritus, quanquam non essent urbibus illis
Prætexta, et trabeæ, fasces, lectica, tribunal.
Quid, si vidisset Prætorem curribus altis
Exstantem, et medio sublimem in pulvere Circi
In tunicâ Jovis, et pictæ Sarrana ferentem
Ex humeris aulæa togæ, magnæque coronæ
Tantum orbem, quantò cervix non sufficit ulla?
Quippe tenet sudans hanc publicus, et, sibi Consul
Ne placeat, curru servus portatur eodem.
Da nunc et volucrem, sceptro quæ surgit eburno,
Illinc cornicines, hinc præcedentia longi
Agminis officia, et niveos ad fræna Quirites,
Defossa in loculis quos sportula fecit amicos.
Tunc quoque materiam risûs invenit ad omnes
Occursus hominum, cujus prudentia monstrat,
Summos posse viros, et magna exempla daturos,
Vervecum in patriâ crassoque sub aëre nasci.
Ridebat curas, nec non et gaudia vulgi,
Interdum et lacrymas, quum Fortunæ ipse minaci
Mandaret laqueum mediumque ostenderet unguem.
Ergò supervacua, aut perniciosa petuntur,
Propter quæ fas est genua incerare deorum.
Quosdam præcipitat subjecta potentia magnæ
Invidiæ; mergit longa atque insignis honorum
Pagina; descendunt statuæ, restemque sequuntur.
Ipsas deinde rotas bigarum impacta securis
Cædit, et immeritis franguntur crura caballis.
Jam stridunt ignes, jam follibus atque caminis
Ardet adoratum populo caput, et crepat ingens
Sejanus: deinde ex facie toto orbe secundâ
Fiunt urceoli, pelves, sartago, patellæ.
Pone domi lauros, duc in Capitolia magnum
Cretatumque bovem: Sejanus ducitur unco
Spectandus: gaudent omnes. Quæ labra? quis illi
Vultus erat? nunquam, si quid mihi credis, amavi
Hunc hominem. Sed quo cecidit sub crimine? quisnam

Delator? quibus indiciis? quo teste probavit?
Nil horum: verbosa et grandis epistola venit
A Capreis. Bene habet; nil plus interrogo. Sed quid
Turba Remi? Sequitur Fortunam, ut semper, et odit
Damnatos. Idem populus, si Nursia Tusco
Favisset, si oppressa foret secura senectus
Principis, hâc ipsâ Sejanum diceret horâ
Augustum. Jam pridem, ex quo suffragia nulli
Vendimus, effudit curas. Nam qui dabat olim
Imperium, fasces, legiones, omnia, nunc se
Continet, atque duas tantùm res anxius optat,
Panem et Circenses. Perituros audio multos.
Nil dubium; magna est fornacula: pallidulus mî
Brutidius meus ad Martis fuit obvius aram.
Quàm timeo, victus ne pœnas exigat Ajax,
Ut malè defensus! Curramus præcipites, et,
Dum jacet in ripâ, calcemus Cæsaris hostem.
Sed videant servi, ne quis neget, et pavidum in jus
Cervice obstrictâ dominum trahat. Hi sermones
Tunc de Sejano, secreta hæc murmura vulgi.
Visne salutari, sicut Sejanus? habere
Tantundem, atque illi summas donare curules?
Illum exercitibus præponere? tutor haberi
Principis angustâ Caprearum in rupe sedentis
Cum grege Chaldæo? Vis certè pila, cohortes,
Egregios equites, et castra domestica? Quidni
Hæc cupias? et, qui nolunt occidere quenquam,
Posse volunt. Sed quæ præclara et prospera tanti,
Ut rebus lætis par sit mensura malorum?
Hujus, qui trahitur, prætextam sumere mavis,
An Fidenarum Gabiorumque esse potestas,
Et de mensurâ jus dicere, vasa minora
Frangere pannosus vacuis Ædilis Ulubris?
Ergò quid optandum foret, ignorâsse fateris
Sejanum: nam qui nimios optabat honores,
Et nimias poscebat opes, numerosa parabat
Excelsæ turris tabulata, unde altior esset
Casus, et impulsæ præceps immane ruinæ.
Quid Crassos, quid Pompeios evertit? et illum,
Ad sua qui domitos deduxit flagra Quirites?
Summus nempe locus nullâ non arte petitus,
Magnaque numinibus vota exaudita malignis.
Ad generum Cereris sine cæde et vulnere pauci
Descendunt reges, et siccâ morte tyranni.

Eloquium ac famam Demosthenis aut Ciceronis
Incipit optare, et totis Quinquatribus optat,
Quisquis adhuc uno partam colit asse Minervam,
Quem sequitur custos angustæ vernula capsæ.
Eloquio sed uterque perìt orator: utrumque
Largus et exundans leto dedit ingenii fons.
Ingenio manus est et cervix cæsa; nec unquam
Sanguine causidici maduerunt rostra pusilli.
O fortunatam natam me consule Romam
Antonî gladios potuit contemnere, si sic
Omnia dixisset. Ridenda poëmata malo,
Quàm te conspicuæ, divina Philippica, famæ,
Volveris a primâ quæ proxima. Sævus et illum
Exitus eripuit, quem mirabantur Athenæ
Torrentem, et pleni moderantem fræna theatri.
Dîs ille adversis genitus, fatoque sinistro,
Quem pater ardentis massæ fuligine lippus
A carbone, et forcipibus, gladiosque parante
Incude, et luteo Vulcano ad rhetora misit.
Bellorum exuviæ, truncis affixa tropæis
Lorica, et fractâ de casside buccula pendens,
Et curtum temone jugum, victæque triremis
Aplustre, et summo tristis captivus in arcu,
Humanis majora bonis creduntur: ad hæc se
Romanus, Graiusque, ac barbarus endoperator
Erexit; causas discriminis atque laboris
Indè habuit. Tanto major famæ sitis est, quàm
Virtutis. Quis enim virtutem amplectitur ipsam,
Præmia si tollas? Patriam tamen obruit olim
Gloria paucorum, et laudis titulique cupido
Hæsuri saxis cinerum custodibus; ad quæ
Discutienda valent sterilis mala robora ficûs:
Quandoquidem data sunt ipsis quoque fata sepulcris.
Expende Hannibalem: quot libras in duce summo
Invenies? hic est, quem non capit Africa Mauro
Percussa Oceano, Niloque admota tepenti,
Rursus ad Æthiopum populos, altosque elephantos.
Additur imperiis Hispania: Pyrenæum
Transsilit. Opposuit natura Alpemque nivemque:
Diducit scopulos, et montem rumpit aceto.
Jam tenet Italiam: tamen ultrà pergere tendit.
Actum, inquit, nihil est, nisi Pœno milite portas
Frangimus, et mediâ vexillum pono Suburâ.
O qualis facies. et quali digna tabellâ,

Quum Gætula ducem portaret bellua luscum!
Exitus ergò quis est? O gloria! vincitur idem
Nempe, et in exsilium præceps fugit, atque ibi magnus
Mirandusque cliens sedet ad prætoria regis,
Donec Bithyno libeat vigilare tyranno.
Finem animæ, quæ res humanas miscuit olim,
Non gladii, non saxa dabunt, nec tela; sed ille
Cannarum vindex, ac tanti sanguinis ultor,
Annulus. I, demens, et sævas curre per Alpes,
Ut pueris placeas, et declamatio fias!
Unus Pellæo juveni non sufficit orbis:
Æstuat infelix angusto limite mundi,
Ut Gyaræ clausus scopulis, parvâque Seripho.
Quum tamen a figulis munitam intraverit urbem,
Sarcophago contentus erit. Mors sola fatetur,
Quantula sint hominum corpuscula. Creditur olim
Velificatus Athos, et quidquid Græcia mendax
Audet in historiâ: constratum classibus îsdem,
Suppositumque rotis solidum mare: credimus altos
Defecisse amnes, epotaque flumina Medo
Prandente, et madidis cantat quæ Sostratus alis.
Ille tamen qualis rediit Salamine relictâ,
In Corum atque Eurum solitus sævire flagellis
Barbarus, Æolio nunquam hoc in carcere passos,
Ipsum compedibus qui vinxerat Ennosigæum?
Mitius id sanè, quòd non et stigmate dignum
Credidit. Huic quisquam vellet servire deorum?
Sed qualis rediit? nempe unâ nave, cruentis
Fluctibus, ac tardâ per densa cadavera prorâ.
Has toties optata exegit gloria pœnas.

Da spatium vitæ, multos da, Jupiter, annos!
Hoc recto vultu solum, hoc et pallidus optas.
Sed quàm continuis et quantis longa senectus
Plena malis? Deformem et tetrum ante omnia vultum
Dissimilemque sui, deformem pro cute pellem,
Pendentesque genas, et tales adspice rugas,
Quales, umbriferos ubi pandit Tabraca saltus,
In vetulâ scalpit jam mater simia buccâ.
Plurima sunt juvenum discrimina: pulchrior ille
Hoc, atque ille alio; multùm hic robustior illo.
Una senum facies, cum voce trementia membra
Et jam leve caput, madidique infantia nasi.
Frangendus misero gingivâ panis inermi:
Usque adeò gravis uxori, natisque, sibique,

Ut captatori moveat fastidia Cosso.
Non eadem vini atque cibi, torpente palato,
Gaudia.——
nam quæ cantante voluptas,
Sit licèt eximius citharœdus, sitve Seleucus,
Et quibus auratâ mos est fulgere lacernâ ?
Quid refert, magni sedeat quâ parte theatri,
Qui vix cornicines exaudiat atque tubarum
Concentus ? clamore opus est, ut sentiat auris,
Quem dicat venisse puer, quot nuntiet horas.
Præterea minimus gelido jam corpore sanguis
Febre calet solâ ; circumsilit agmine facto
Morborum omne genus : quorum si nomina quæras,
Promptiùs expediam, quot amaverit Hippia mœchos
Quot Themison ægros autumno occiderit uno,
Quot Basilus socios, quot circumscripserit Hirrus
Pupillos ;——
citiùs, quot villas possideat nunc,
Quo tondente gravis juveni mihi barba sonabat.
Ille humero, hic lumbis, hic coxâ debilis, ambos
Perdidit ille oculos, et luscis invidet : hujus
Pallida labra cibum accipiunt digitis alienis.
Ipse ad conspectum cœnæ diducere rictum
Suetus, hiat tantùm, ceu pullus hirundinis, ad quem
Ore volat pleno mater jejuna. Sed omni
Membrorum damno major dementia, quæ nec
Nomina servorum, nec vultum agnoscit amici,
Cum quo præteritâ cœnavit nocte ; nec illos,
Quos genuit, quos eduxit. Nam codice sævo
Hæredes vetat esse suos ; bona tota feruntur
Ad Phialen ; tantùm artificis valet halitus oris,
Quod steterat multis in carcere fornicis annis.
Ut vigeant sensus animi, ducenda tamen sunt
Funera natorum, rogus adspiciendus amatæ
Conjugis et fratris, plenæque sororibus urnæ.
Hæc data pœna diù viventibus, ut, renovatâ
Semper clade domûs, multis in luctibus, inque
Perpetuo mœrore, et nigrâ veste senescant.
Rex Pylius, magno si quidquam credis Homero,
Exemplum vitæ fuit a cornice secundæ.
Felix nimirum, qui tot per sæcula mortem
Distulit, atque suos jam dextrâ computat annos,
Quique novum toties mustum bibit. Oro, parumper
Attendas, quantùm de legibus ipse queratur

Fatorum, et nimio de stamine, quum videt acris
Antilochi barbam ardentem, quum quærit ab omni,
Quisquis adest socius, cur hæc in tempora duret,
Quod facinus dignum tam longo admiserit ævo?
Hæc eadem Peleus, raptum quum luget Achillem,
Atque alius, cui fas Ithacum lugere natantem.
Incolumi Trojâ Priamus venisset ad umbras
Assaraci magnis solennibus, Hectore funus
Portante, ac reliquis fratrum cervicibus, inter
Iliadum lacrymas, ut primos edere planctus
Cassandra inciperet, scissâque Polyxena pallâ,
Si foret exstinctus diverso tempore, quo non
Cœperat audaces Paris ædificare carinas.
Longa dies igitur quid contulit? omnia vidit
Eversa, et flammis Asiam ferroque cadentem.
Tunc miles tremulus positâ tulit arma tiarâ,
Et ruit ante aram summi Jovis, ut vetulus bos,
Qui domini cultris tenue et miserabile collum
Præbet, ab ingrato jam fastiditus aratro.
Exitus ille utcunque hominis: sed torva canino
Latravit rictu, quæ post hunc vixerat, uxor.
Festino ad nostros, et regem transeo Ponti,
Et Crœsum, quem vox justi facunda Solonis
Respicere ad longæ jussit spatia ultima vitæ.
Exsilium, et carcer, Minturnarumque paludes,
Et mendicatus victâ Carthagine panis,
Hinc causas habuêre. Quid illo cive tulisset
Natura in terris, quid Roma beatius unquam,
Si circumducto captivorum agmine, et omni
Bellorum pompâ, animam exhalâsset opimam,
Quum de Teutonico vellet descendere curru?
Provida Pompeio dederat Campania febres
Optandas: sed multæ urbes et publica vota
Vicerunt. Igitur Fortuna ipsius et Urbis
Servatum victo caput abstulit. Hoc cruciatu
Lentulus, hâc pœnâ caruit ceciditque Cethegus
Integer, et jacuit Catilina cadavere toto.
Formam optat modico pueris, majore puellis
Murmure, quum Veneris fanum videt anxia mater
Usque ad delicias votorum. Cur tamen, inquit,
Corripias? Pulchrâ gaudet Latona Dianâ.
Sed vetat optari faciem Lucretia, qualem
Ipsa habuit: cuperet Rutilæ Virginia gibbum
Accipere, atque suam Rutilæ dare. Filius autem

Corporis egregii miseros trepidosque parentes
Semper habet. Rara est adeò concordia formæ
Atque pudicitiæ. Sanctos licèt horrida mores
Tradiderit domus, ac veteres imitata Sabinos,
Præterea castum ingenium vultumque modesto
Sanguine ferventem tribuat natura benignâ
Larga manu; (quid enim puero conferre potest plus
Custode et curâ natura potentior omni?)
Non licet esse viris: nam prodiga corruptoris
Improbitas ipsos audet tentare parentes.—
Sed casto quid forma nocet? quid profuit immo
Hippolyto grave propositum? quid Bellerophonti?
Erubuit nempe hæc, ceu fastidita, repulsa.
Nec Sthenebœa minùs, quàm Cressa, excanduit, et se
Concussêre ambæ. Mulier sævissima tunc est,
Quum stimulos odio pudor admovet. Elige quidnam
Suadendum esse putes, cui nubere Cæsaris uxor
Destinat? Optimus hic et formosissimus idem
Gentis patriciæ rapitur miser exstinguendus
Messalinæ oculis: dudum sedet illa parato
Flammeolo, Tyriusque palàm genialis in hortis
Sternitur, et ritu decies centena dabuntur
Antiquo: veniet cum signatoribus auspex.
Hæc tu secreta et paucis commissa putabas?
Non, nisi legitimè, vult nubere. Quid placeat, dic:
Ni parere velis, pereundum erit ante lucernas:
Si scelus admittas, dabitur mora parvula, dum res
Nota Urbi et populo contingat Principis aures.
Dedecus ille domûs sciet ultimus: interea tu
Obsequere imperio, sit tanti vita dierum
Paucorum. Quidquid melius leviusque putâris,
Præbenda est gladio pulchra hæc et candida cervix.
  Nil ergò optabunt homines? Si consilium vis,
Permittes ipsis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabunt dî
Carior est illis homo, quàm sibi. Nos animorum
Impulsu, et cæcâ magnâque cupidine ducti
Conjugium petimus, partumque uxoris: at illis
Notum, qui pueri, qualisque futura sit uxor.
Ut tamen et poscas aliquid, voveasque sacellis
Exta, et candiduli divina tomacula porci;
Orandum est, ut sit mens sana in corpore sano.
Fortem posce animum, mortis terrore carentem,

Qui spatium vitæ extremum inter munera ponat
Naturæ, qui ferre queat quoscunque labores,
Nesciat irasci, cupiat nihil, et potiores
Herculis ærumnas credat sævosque labores
Et Venere, et cœnis, et plumâ Sardanapali.
Monstro, quod ipse tibi possis dare: semita certè
Tranquillæ per virtutem patet unica vitæ.
Nullum numen habes, si sit prudentia: nos te,
Nos facimus, Fortuna, Deam, cœloque locamus.

SATIRA XI.

Atticus eximiè si cœnat, lautus habetur;
Si Rutilus, demens. Quid enim majore cachinno
Excipitur vulgi, quàm pauper Apicius? Omnis
Convictus, thermæ, stationes, omne theatrum
De Rutilo. Nam dum valida ac juvenilia membra
Sufficiunt galeæ, dumque ardent sanguine, fertur,
Non cogente quidem, sed nec prohibente tribuno,
Scripturus leges, et regia verba lanistæ.
Multos porrò vides, quos sæpè elusus ad ipsum
Creditor introitum solet exspectare macelli,
Et quibus in solo vivendi causa palato est.
Egregiùs cœnat, meliùsque miserrimus horum,
Et citò casurus jam perlucente ruinâ.
Interea gustus elementa per omnia quærunt,
Nunquam animo pretiis obstantibus. Interiùs si
Attendas, magìs illa juvant, quæ pluris emuntur.
Ergò haud difficile est, perituram arcessere summam
Lancibus oppositis, vel matris imagine fractâ,
Et quadringentis nummis condire gulosum
Fictile: sic veniunt ad miscellanea ludî.
Refert ergò, quis hæc eadem paret: in Rutilo nam
Luxuria est; in Ventidio laudabile nomen
Sumit, et a censu famam trahit. Illum ego jure
Despiciam, qui scit, quanto sublimior Atlas
Omnibus in Libyâ sit montibus; hic tamen idem
Ignoret, quantùm ferratâ distet ab arcâ
Sacculus. E cœlo descendit Γνῶθι σεαυτὸν,
Figendum et memori tractandum pectore, sive
Conjugium quæras, vel sacri in parte senatûs

Esse velis: nec enim loricam poscit Achillis
Thersites, in quâ se transducebat Ulixes.
Ancipitem seu tu magno discrimine causam
Protegere affectas; te consule, dic tibi, qui sis,
Orator vehemens, an Curtius et Matho buccæ.
Noscenda est mensura sui, spectandaque rebus
In summis minimisque; etiam quum piscis emetur,
Ne mullum cupias, quum sit tibi gobio tantùm
In loculis. Quis enim te, deficiente crumenâ,
Et crescente gulâ, manet exitus; ære paterno
Ac rebus mersis in ventrem, fœnoris atque
Argenti gravis, et pecorum, agrorumque capacem?
Talibus a dominis post cuncta novissimus exit
Annulus, et digito mendicat Pollio nudo.
Non præmaturi cineres, nec funus acerbum
Luxuriæ; sed morte magìs metuenda senectus.
Hi plerùmque gradus: conducta pecunia Romæ
Et coram dominis consumitur: inde ubi paulùm,
Nescio quid, superest, et pallet fœnoris auctor,
Qui vertêre solum, Baias et ad ostrea currunt.
Cedere namque foro jam non est deterius, quàm
Esquilias a ferventi migrare Suburâ.
Ille dolor solus patriam fugientibus, illa
Mœstitia est, caruisse anno Circensibus uno.
Sanguinis in facie non hæret gutta: morantur
Pauci ridiculum effugientem ex Urbe pudorem.
   Experiêre hodie, nunquid pulcherrima dictu,
Persice, non præstem vitâ vel moribus et re;
Sed laudem siliquas occultus ganeo; pultes
Coram aliis dictem puero, sed in aure placentas
Nam, quum sis conviva mihi promissus, habebis
Evandrum, venies Tirynthius, aut minor illo
Hospes, et ipse tamen contingens sanguine cœlum
Alter aquis, alter flammis ad sidera missus.
Fercula nunc audi nullis ornata macellis.
De Tiburtino veniet pinguissimus agro
Hædulus, et toto grege mollior, inscius herbæ,
Necdum ausus virgas humilis mordere salicti,
Qui plus lactis habet, quàm sanguinis; et montani
Asparagi, posito quos legit villica fuso.
Grandia præterea tortoque calentia fœno
Ova adsunt ipsis cum matribus, et servatæ
Parte anni, quales fuerant in vitibus, uvæ:
Signinum Syriumque pyrum, de corbibus îsdem

Æmula Picenis et odoris mala recentis,
Nec metuenda tibi, siccatum frigore postquam
Autumnum et crudi posuêre pericula succi.
Hæc olim nostri jam luxuriosa senatûs
Cœna fuit. Curius, parvo quæ legerat horto,
Ipse focis brevibus ponebat oluscula, quæ nunc
Squalidus in magnâ fastidit compede fossor,
Qui meminit, calidæ sapiat quid vulva popinæ.
Sicci terga suis, rarâ pendentia crate,
Moris erat quondam festis servare diebus,
Et natalitium cognatis ponere lardum,
Accedente novâ, si quam dabat hostia, carne.
Cognatorum aliquis, titulo ter consulis, atque
Castrorum imperiis et dictatoris honore
Functus, ad has epulas solito maturiùs ibat,
Erectum domito referens a monte ligonem.
Quum tremerent autem Fabios, durumque Catonem,
Et Scauros, et Fabricios, postremò severos
Censoris mores etiam collega timeret;
Nemo inter curas et seria duxit habendum
Qualis in oceani fluctu testudo nataret,
Clarum Trojugenis factura ac nobile fulcrum
Sed nudo latere et parvis frons ærea lectis
Vile coronati caput ostendebat aselli,
Ad quod lascivi ludebant ruris alumni.
Tales ergò cibi, qualis domus atque supellex.
Tunc rudis et Graias mirari nescius artes,
Urbibus eversis, prædarum in parte repertâ
Magnorum artificum frangebat pocula miles,
Ut phaleris gauderet equus, cælataque cassis
Romuleæ simulacra feræ mansuescere jussæ
Imperii fato, geminos sub rupe Quirinos,
Ac nudam effigiem clypeo venientis et hastâ
Pendentisque dei, perituro ostenderet hosti.
Argenti quod erat, solis fulgebat in armis.
Ponebant igitur Tusco farrata catino
Omnia tunc, quibus invideas, si lividulus sis.
Templorum quoque majestas præsentior, et vox
Nocte ferè mediâ, mediamque audita per Urbem,
Littore ab Oceani Gallis venientibus, et dîs
Officium vatis peragentibus, his monuit nos.
Hanc rebus Latiis curam præstare solebat
Fictilis et nullo violatus Jupiter auro.
Illa domi natas nostrâque ex arbore mensas

Tempora viderunt; hos lignum stabat in usus,
Annosam si forte nucem dejecerat Eurus.
At nunc divitibus cœnandi nulla voluptas,
Nil rhombus, nil dama sapit: putere videntur
Unguenta atque rosæ, latos nisi sustinet orbes
Grande ebur, et magno sublimis pardus hiatu,
Dentibus ex illis, quos mittit porta Syenes,
Et Mauri celeres, et Mauro obscurior Indus,
Et quos deposuit Nabatæo bellua saltu,
Jam nimios, capitique graves. Hinc surgit orexis,
Hinc stomacho bilis: nam pes argenteus illis,
Annulus in digito quod ferreus. Ergò superbum
Convivam caveo, qui me sibi comparat, et res
Despicit exiguas. Adeò nulla uncia nobis
Est eboris, nec tessellæ, nec calculus ex hâc
Materiâ: quin ipsa manubria cultellorum
Ossea. Non tamen his ulla unquam opsonia fiunt
Rancidula, aut ideo pejor gallina secatur.
Sed nec structor erit, cui cedere debeat omnis
Pergula, discipulus Trypheri doctoris, apud quem
Sumine cum magno lepus, atque aper, et pygargus,
Et Scythicæ volucres, et phœnicopterus ingens,
Et Gætulus oryx, hebeti lautissima ferro
Cæditur, et totâ sonat ulmea cœna Suburâ.
Nec frustum capreæ subducere, nec latus Afræ
Novit avis noster tirunculus, ac rudis omni
Tempore, et exiguæ furtis imbutus ofellæ.
Plebeios calices, et paucis assibus emptos
Porriget incultus puer, atque a frigore tutus:
Non Phryx, aut Lycius, non a mangone petitus
Quisquam erit, et magno. Quum posces, posce Latinè.
Idem habitus cunctis, tonsi, rectique capilli,
Atque hodie tantùm propter convivia pexi.
Pastoris duri hic est filius, ille bubulci.
Suspirat longo non visam tempore matrem,
Et casulam et notos tristis desiderat hædos,
Ingenui vultûs puer, ingenuique pudoris,
Quales esse decet, quos ardens purpura vestit.—
Hic tibi vina dabit, diffusa in montibus illis,
A quibus ipse venit, quorum sub vertice lusit:
Namque una atque eadem est vini patria atque ministri.—
Non capit has nugas humilis domus. Audiat ille
Testarum crepitus cum verbis, nudum olido stans
Fornice mancipium quibus abstinet; ille fruatur

Vocibus obscœnis, omnique libidinis arte,
Qui Lacedæmonium pytismate lubricat orbem:
Namque ibi Fortunæ veniam damus. Alea turpis,
Turpe et adulterium mediocribus. Hæc eadem illi
Omnia quum faciant, hilares nitidique vocantur.
Nostra dabunt alios hodie convivia ludos:
Conditor Iliados cantabitur, atque Maronis
Altisoni dubiam facientia carmina palmam.
Quid refert, tales versus quâ voce legantur?
Sed nunc dilatis averte negotia curis,
Et gratam requiem dona tibi, quando licebit
Per totum cessare diem: non fœnoris ulla
Mentio, nec, primâ si luce egressa, reverti
Nocte solet, tacito bilem tibi contrahat uxor.—
Protenus ante meum, quidquid dolet, exue limen:
Pone domum et servos, et quidquid frangitur illis,
Aut perit: ingratos ante omnia pone sodales.
Interea Megalesiacæ spectacula mappæ
Idæum solenne colunt, similisque triumpho
Præda caballorum Prætor sedet; ac, mihi pace
Immensæ nimiæque licet si dicere plebis,
Totam hodie Romam circus capit, et fragor aurem
Percutit, eventum viridis quo colligo panni.
Nam, si deficeret, mœstam attonitamque videres
Hanc urbem, veluti Cannarum in pulvere victis
Consulibus. Spectent juvenes, quos clamor et audax
Sponsio, quos cultæ decet assedisse puellæ;
Spectent hoc nuptæ, juxtà recubante marito,
Quod pudeat narrâsse aliquem præsentibus ipsis.
Nostra bibat vernum contracta cuticula solem,
Effugiatque togam. Jam nunc in balnea, salvâ
Fronte, licet vadas, quanquam solida hora supersit
Ad sextam. Facere hoc non possis quinque diebus
Continuis, quia sunt talis quoque tædia vitæ
Magna. Voluptates commendat rarior usus.

SATIRA XII.

NATALI, Corvine, die mihi dulcior hæc lux,
Quâ festus promissa deis animalia cespes
Exspectat. Niveam Reginæ ducimus agnam:
Par vellus dabitur pugnanti Gorgone Maurâ

Sed procul extensum petulans quatit hostia funem,
Tarpeio servata Jovi, frontemque coruscat:
Quippe ferox vitulus, templis maturus et aræ,
Spargendusque mero, quem jam pudet ubera matris
Ducere, qui vexat nascenti robora cornu.
Si res ampla domi, similisque affectibus esset,
Pinguior Hispullâ traheretur taurus, et ipsâ
Mole piger, nec finitimâ nutritus in herbâ,
Læta sed ostendens Clitumni pascua sanguis
Iret, et a grandi cervix ferienda ministro,
Ob reditum trepidantis adhuc, horrendaque passi
Nuper, et incolumem sese mirantis amici.
Nam præter pelagi casus, et fulguris ictum
Evasi, densæ cœlum abscondêre tenebræ
Nube unâ, subitusque antennas impulit ignis
Quum se quisque illo percussum crederet, et mox
Attonitus nullum conferri posse putaret
Naufragium velis ardentibus. Omnia fiunt
Talia, tam graviter, si quando poëtica surgit
Tempestas. Genus ecce aliud discriminis: audi
Et miserere iterum, quanquam sint cætera sortis
Ejusdem: pars dira quidem, sed cognita multis,
Et quam votivâ testantur fana tabellâ
Plurima. Pictores quis nescit ab Iside pasci?
Accidit et nostro similis fortuna Catullo.
Quum plenus fluctu medius foret alveus, et jam,
Alternum puppis latus evertentibus undis
Arboris incertæ, nullam prudentia cani
Rectoris conferret opem; decidere jactu
Cœpit cum ventis;—
Fundite, quæ mea sunt, dicebat, cuncta, Catullus,
Præcipitare volens etiam pulcherrima, vestem
Purpuream, teneris quoque Mæcenatibus aptam,
Atque alias, quarum generosi graminis ipsum
Infecit natura pecus, sed et egregius fons
Viribus occultis, et Bæticus adjuvat aër.
Ille nec argentum dubitabat mittere, lances
Parthenio factas, urnæ cratera capacem,
Et dignum sitiente Pholo, vel conjuge Fusci.
Adde et bascaudas, et mille escaria, multum
Cælati, biberat quo callidus emptor Olynthi.
Sed quis nunc alius, quâ mundi parte, quis audet
Argento præferre caput, rebusque salutem?
Non propter vitam faciunt patrimonia quidam,

Sed vitio cæci propter patrimonia vivunt.
Jactatur rerum utilium pars maxima: sed nec
Damna levant. Tunc, adversis urgentibus, illuc
Recidit, ut malum ferro submitteret, ac se
Explicat angustum. Discriminis ultima quando
Præsidia afferimus, navem factura minorem.
I nunc, et ventis animam committe, dolato
Confisus ligno, digitis a morte remotus
Quatuor, aut septem, si sit latissima tæda!
Mox cum reticulis, et pane, et ventre lagenæ,
Adspice sumendas in tempestate secures.
Sed postquam jacuit planum mare, tempora postquam
Prospera vectoris, fatumque valentius Euro
Et pelago, postquam Parcæ meliora benignâ
Pensa manu ducunt hilares, et staminis albi
Lanificæ, modicâ nec multùm fortior aurâ
Ventus adest: inopi miserabilis arte cucurrit
Vestibus extentis, et, quod superaverat unum,
Velo prora suo. Jam deficientibus Austris,
Spes vitæ cum sole redit: tum gratus Iulo,
Atque novercali sedes prælata Lavino,
Conspicitur sublimis apex, cui candida nomen
Scrofa dedit, lætis Phrygibus mirabile sumen,
Et nunquam visis triginta clara mamillis.
Tandem intrat positas inclusa per æquora moles,
Tyrrhenamque Pharon, porrectaque brachia rursum,
Quæ pelago occurrunt medio, longèque relinquunt
Italiam. Non sic igitur mirabere portus,
Quos natura dedit. Sed truncâ puppe magister
Interiora petit Baianæ pervia cymbæ
Tuti stagna sinûs. Gaudent ibi vertice raso
Garrula securi narrare pericula nautæ.
Ite igitur, pueri, linguis animisque faventes,
Sertaque delubris et farra imponite cultris,
Ac molles ornate focos glebamque virentem:
Jam sequar, et sacro, quod præstat, ritè peracto,
Indè domum repetam, graciles ubi parva coronas
Accipiunt fragili simulacra nitentia cerâ.
Hîc nostrum placabo Jovem, laribusque paternis
Thura dabo, atque omnes violæ jactabo colores.
Cuncta nitent: longos erexit janua ramos,
Et matutinis operatur festa lucernis.

Nec suspecta tibi sint hæc, Corvine. Catullus,
Pro cujus reditu tot poro altaria, parvos

Quæsitum, et partos gladio vel pyxide nummos?
Rari quippe boni: numerus vix est totidem, quot
Thebarum portæ, vel divitis ostia Nili.
Nona ætas agitur, pejoraque sæcula ferri
Temporibus, quorum sceleri non invenit ipsa
Nomen et a nullo posuit natura metallo.
Nos hominum divûmque fidem clamore ciemus,
Quanto Fæsidium laudat vocalis agentem
Sportula. Dic, senior, bullâ dignissime, nescis,
Quas habeat Veneres aliena pecunia? nescis,
Quem tua simplicitas risum vulgo moveat, quum
Exigis a quoquam, ne pejeret, et putet ullis
Esse aliquod numen templis, aræque rubenti?
Quondam hoc indigenæ vivebant more, priùs quàm
Sumeret agrestem posito diademate falcem
Saturnus fugiens; tunc, quum virguncula Juno,
Et privatus adhuc Idæis Jupiter antris.
Nulla super nubes convivia cœlicolarum,
Nec puer Iliacus, formosa nec Herculis uxor
Ad cyathos, et jam siccato nectare tergens
Brachia Vulcanus Liparæâ nigra tabernâ.
Prandebat sibi quisque deus, nec turba deorum
Talis, ut est hodie, contentaque sidera paucis
Numinibus miserum urguebant Atlanta minori
Pondere. Nondum aliquis sortitus triste profundi
Imperium, aut Siculâ torvus cum conjuge Pluton.
Nec rota, nec Furiæ, nec saxum, aut vulturis atri
Pœna; sed infernis hilares sine regibus umbræ.
Improbitas illo fuit admirabilis ævo.
Credebant hoc grande nefas, et morte piandum,
Si juvenis vetulo non adsurrexerat et si
Barbato cuicunque puer, licèt ipse videret
Plura domi fraga, et majores glandis acervos.
Tam venerabile erat præcedere quatuor annis,
Primaque par adeò sacræ lanugo senectæ!
Nunc, si depositum non infitietur amicus,
Si reddat veterem cum totâ ærugine follem,
Prodigiosa fides, et Tuscis digna libellis,
Quæque coronatâ lustrari debeat agnâ.
Egregium sanctumque virum si cerno, bimembr
Hoc monstrum puero, aut miranti sub aratro
Piscibus inventis, et fœtæ comparo mulæ,
Sollicitus, tanquam lapides effuderit imber,
Examenve apium longâ consederit uvâ

Culmine delubri, tanquam in mare fluxerit amnis
Gurgitibus miris, et lactis vortice torrens.
Intercepta decem quereris sestertia fraude
Sacrilegâ? Quid si bis centum perdidit alter
Hoc arcana modo? majorem tertius illâ
Summam, quam patulæ vix ceperat angulus arcæ?
Tam facile et pronum est superos contemnere testes,
Si mortalis idem nemo sciat! Adspice, quantâ
Voce neget? quæ sit ficti constantia vultûs?
Per solis radios, Tarpeiaque fulmina jurat,
Et Martis frameam, et Cirrhæi spicula vatis,
Per calamos venatricis pharetramque Puellæ,
Perque tuum, pater Ægæi Neptune, tridentem;
Addit et Herculeos arcus, hastamque Minervæ,
Quidquid habent telorum armamentaria cœli.
Si verò et pater est: Comedam, inquit, flebile nati
Sinciput elixi, Pharioque madentis aceto.
Sunt, in Fortunæ qui casibus omnia ponant,
Et nullo credant mundum rectore moveri,
Naturâ volvente vices et lucis, et anni;
Atque ideo intrepidi quæcunque altaria tangunt.
Est alius, metuens ne crimen pœna sequatur:
Hic putat esse deos, et pejerat, atque ita secum:
Decernat, quodcunque volet, de corpore nostro
Isis, et irato feriat mea lumina sistro,
Dummodo vel cæcus teneam, quos abnego, nummos.
Et phthisis, et vomicæ putres, et dimidium crus
Sunt tanti? Pauper locupletem optare podagram
Ne dubitet Ladas, si non eget Anticyrâ, nec
Archigene. Quid enim velocis gloria plantæ
Præstat, et esuriens Pisææ ramus olivæ?
Ut sit magna, tamen certè lenta ira deorum est.
Si curant igitur cunctos punire nocentes,
Quando ad me venient? sed et exorabile numen
Fortasse experiar: solet his ignoscere. Multi
Committunt eadem diverso crimina fato:
Ille crucem sceleris pretium tulit, hic diadema.
Sic animum diræ trepidum formidine culpæ
Confirmant. Tunc te sacra ad delubra vocantem
Præcedit, trahere immo ultro ac vexare paratus.
Nam, quum magna malæ superest audacia causæ,
Creditur a multis fiducia. Mimum agit ille,
Urbani qualem fugitivus scurra Catulli:
Tu miser exclamas, ut Stentora vincere possis,

Vel potiùs, quantùm Gradivus Homericus: Audis,
Jupiter, hæc, nec labra moves, quum mittere vocem
Debueras, vel marmoreus, vel aeneus? aut cur
In carbone tuo chartâ pia thura solutâ
Ponimus, et sectum vituli jecur, albaque porci
Omenta? Ut video, nullum discrimen habendum est
Effigies inter vestras, statuamque Vagellî.
  Accipe, quæ contrà valeat solatia ferre,
Et qui nec Cynicos nec Stoïca dogmata legit
A Cynicis tunicâ distantia, non Epicurum
Suspicit exigui lætum plantaribus horti.
Curentur dubii medicis majoribus ægri;
Tu venam vel discipulo committe Philippi.
Si nullum in terris tam detestabile factum
Ostendis, taceo; nec pugnis cædere pectus
Te veto, nec planâ faciem contundere palmâ,
Quandoquidem accepto claudenda est janua damno,
Et majore domûs gemitu, majore tumultu
Planguntur nummi, quàm funera. Nemo dolorem
Fingit in hoc casu, vestem deducere summam
Contentus, vexare oculos humore coacto
Ploratur lacrymis amissa pecunia veris.
Sed si cuncta vides simili fora plena querelâ,
Si, decies lectis diversâ parte tabellis,
Vana supervacui dicunt chirographa ligni,
Arguit ipsorum quos littera, gemmaque princeps
Sardonychus, loculis quæ custoditur eburnis:
Ten', O delicias! extra communia censes
Ponendum? Quî tu gallinæ filius albæ,
Nos viles pulli nati infelicibus ovis?
Rem pateris modicam, et mediocri bile ferendam,
Si flectas oculos majora ad crimina. Confer
Conductum latronem, incendia sulphure cœpta
Atque dolo, primos quum janua colligit ignes;
Confer et hos, veteris qui tollunt grandia templi
Pocula adorandæ rubiginis, et populorum
Dona, vel antiquo positas a rege coronas.
Hæc ibi si non sunt, minor exstat sacrilegus, qui
Radat inaurati femur Herculis, et faciem ipsam
Neptuni; qui bracteolam de Castore ducat.
An dubitet, solitus totum conflare Tonantem?
Confer et artifices, mercatoremque veneni,
Et deducendum corio bovis in mare, cum quo
Clauditur adversis innoxia simia fatis.

Hæc quota pars scelerum, quæ custos Gallicus Urbis
Usque a lucifero, donec lux occidat, audit?
Humani generis mores tibi nôsse volenti
Sufficit una domus. Paucos consume dies, et
Dicere te miserum, postquam illinc veneris, aude.
Quis tumidum guttur miratur in Alpibus? aut quis
In Meroë crasso majorem infante mamillam?
Cærula quis stupuit Germani lumina, flavam
Cæsariem, et madido torquentem cornua cirro?
Nempe quòd hæc illis natura est omnibus una.
Ad subitas Thracum volucres nubemque sonoram
Pygmæus parvis currit bellator in armis:
Mox impar hosti raptusque per aëra curvis
Unguibus a sævâ fertur grue. Si videas hoc
Gentibus in nostris, risu quatiare: sed illîc,
Quanquam eadem assiduè spectentur prœlia, ridet
Nemo, ubi tota cohors pede non est altior uno.
  Nullane perjuri capitis fraudisque nefandæ
Pœna erit? Abreptum crede hunc graviore catenâ
Protenus, et nostro (quid plus velit ira?) necari
Arbitrio: manet illa tamen jactura, nec unquam
Depositum tibi sospes erit. Sed corpore trunco
Invidiosa dabit minimus solatia sanguis:
At vindicta bonum vitâ jucundius ipsâ.
Nempe hoc indocti, quorum præcordia nullis
Interdum aut levibus videas flagrantia causis.
Quantulacunque adeò est occasio, sufficit iræ.
Chrysippus non dicet idem, nec mite Thaletis
Ingenium, dulcique senex vicinus Hymetto,
Qui partem acceptæ sæva inter vincla cicutæ
Accusatori nollet dare. Plurima felix
Paulatim vitia atque errores exuit omnes,
Prima docet rectum Sapientia: quippe minuti
Semper et infirmi est animi exiguique voluptas
Ultio. Continuò sic collige, quòd vindictâ
Nemo magìs gaudet, quàm fœmina. Cur tamen hos tu
Evasisse putes, quos diri conscia facti
Mens habet attonitos, et surdo verbere cædit,
Occultum quatiente animo tortore flagellum?
Pœna autem vehemens ac multo sævior illis,
Quas et Cædicius gravis invenit, et Rhadamanthus
Nocte dieque suum gestare in pectore testem.
Spartano cuidam respondit Pythia vates:
Haud impunitum quondam fore, quòd dubitaret

Depositum retinere, et fraudem jure tueri
Jurando. Quærebat enim, quæ numinis esset
Mens, et an hoc illi facinus suaderet Apollo?
Reddidit ergò metu, non moribus; et tamen omnem
Vocem adyti dignam templo veramque probavit
Exstinctus totâ pariter cum prole domoque,
Et, quamvis longâ deductis gente, propinquis.
Has patitur pœnas peccandi sola voluntas.
Nam scelus intra se tacitum qui cogitat ullum,
Facti crimen habet. Cedo, si conata peregit?
Perpetua anxietas nec mensæ tempore cessat,
Faucibus ut morbo siccis, interque molares
Difficili crescente cibo: sed vina misellus
Exspuit; Albani veteris pretiosa senectus
Displicet. Ostendas melius, densissima ruga
Cogitur in frontem, velut acri ducta Falerno.
Nocte brevem si fortè indulsit cura soporem,
Et toto versata toro jam membra quiescunt;
Continuò templum, et violati numinis aras,
Et, quod præcipuis mentem sudoribus urguet,
Te videt in somnis: tua sacra et major imago
Humanâ turbat pavidum, cogitque fateri.
Hi sunt, qui trepidant, et ad omnia fulgura pallent,
Quum tonat, exanimes primo quoque murmure cœli;
Non quasi fortuitus, nec ventorum rabie, sed
Iratus cadat in terras et judicet ignis.
Illa nihil nocuit, curâ graviore timetur
Proxima tempestas, velut hoc dilata sereno.
Præterea, lateris vigili cum febre dolorem
Si cœpêre pati, missum ad sua corpora morbum
Infesto credunt a numine: saxa deorum
Hæc et tela putant. Pecudem spondere sacel
Balantem, et Laribus cristam promittere galli
Non audent: quid enim sperare nocentibus ægris
Concessum? vel quæ non dignior hostia vitâ?
Mobilis et varia est fermè natura malorum.
Quum scelus admittunt, superest constantia. Quid fas
Atque nefas, tandem incipiunt sentire peractis
Criminibus. Tamen ad mores natura recurrit
Damnatos, fixa et mutari nescia. Nam quis
Peccandi finem posuit sibi? quando recepit
Ejectum semel attritâ de fronte ruborem?
Quisnam hominum est, quem tu contentum videris uno
Flagitio? Dabit in laqueum vestigia noster

Perfidus, et nigri patietur carceris uncum,
Aut maris Ægæi rupem, scopulosque frequentes
Exsulibus magnis. Pœnâ gaudebis amarâ
Nominis invisi, tandemque fatebere lætus,
Nec surdum nec Tiresiam quenquam esse deorum.

SATIRA XIV.

Plurima sunt, Fuscine, et famâ digna sinistrâ,
Et nitidis maculam hæsuram figentia rebus,
Quæ monstrant ipsi pueris traduntque parentes.
Si damnosâ senem juvat alea, ludit et hæres
Bullatus, parvoque eadem movet arma fritillo.
Nec melius de se cuiquam sperare propinquo
Concedet juvenis, qui radere tubera terræ,
Boletum condire, et eodem jure natantes
Mergere ficedulas didicit, nebulone parente,
Et canâ monstrante gulâ. Quum septimus annus
Transierit puero, nondum omni dente renato,
Barbatos licèt admoveas mille inde magistros,
Hinc totidem, cupiet lauto cœnare paratu
Semper, et a magnâ non degenerare culinâ.
Mitem animum et mores modicis erroribus æquos
Præcipit, atque animas servorum et corpora nostrâ
Materiâ constare putat paribusque elementis;
An sævire docet Rutilus, qui gaudet acerbo
Plagarum strepitu, et nullam Sirena flagellis
Comparat, Antiphates trepidi laris, ac Polyphemus,
Tum felix, quoties aliquis tortore vocato
Uritur ardenti duo propter lintea ferro?
Quid suadet juveni lætus stridore catenæ,
Quem mirè afficiunt inscripta ergastula, carcer
Rusticus? Exspectas, ut non sit adultera Largæ
Filia, quæ nunquam maternos dicere mœchos
Tam citò, nec tanto poterit contexere cursu,
Ut non ter decies respiret? Conscia matri
Virgo fuit: ceras nunc hâc dictante pusillas
Implet, et ad mœchos dat eisdem ferre cinædis.
Sic natura jubet: velociùs et citiùs nos
Corrumpunt vitiorum exempla domestica, magnis
Quum subeunt animos auctoribus. Unus et alter
Forsitan hæc spernant juvenes, quibus arte benignâ

Et meliore luto finxit præcordia Titan:
Sed reliquos fugienda patrum vestigia ducunt,
Et monstrata diù veteris trahit orbita culpæ.
Abstineas igitur damnandis: hujus enim vel
Una potens ratio est, ne crimina nostra sequantur
Ex nobis geniti; quoniam dociles imitandis
Turpibus ac pravis omnes sumus; et Catilinam
Quocunque in populo videas, quocunque sub axe:
Sed nec Brutus erit, Bruti nec avunculus usquam.
Nil dictu fœdum visuque hæc limina tangat,
Intra quæ puer est. Procul hinc, procul inde puellæ
Lenonum, et cantus pernoctantis parasiti.
Maxima debetur puero reverentia. Si quid
Turpe paras, ne tu pueri contempseris annos
Sed peccaturò obstet tibi filius infans.
Nam si quid dignum Censoris fecerit irâ
Quandoque, et similem tibi se non corpore tantùm
Nec vultu dederit, morum quoque filius, et qui
Omnia deteriùs tua per vestigia peccet,
Corripies nimirum et castigabis acerbo
Clamore, ac post hæc tabulas mutare parabis.
Unde tibi frontem libertatemque parentis,
Quum facias pejora senex, vacuumque cerebro
Jam pridem caput hoc ventosa cucurbita quærat?
   Hospite venturo, cessabit nemo tuorum.
Verre pavimentum, nitidas ostende columnas,
Arida cum totâ descendat aranea telâ;
Hic leve argentum, vasa aspera tergeat alter;
Vox domini furit instantis, virgamque tenentis.
Ergò miser trepidas, ne stercore fœda canino
Atria displiceant oculis venientis amici,
Ne perfusa luto sit porticus; et tamen uno
Semodio scobis hæc emendat servulus unus.
Illud non agitas, ut sanctam filius omni
Adspiciat sine labe domum, vitioque carentem?
Gratum est, quòd patriæ civem populoque dedisti,
Si facis, ut patriæ sit idoneus, utilis agris,
Utilis et bellorum et pacis rebus agendis.
Plurimùm enim intererit, quibus artibus, et quibus hunc tu
Moribus instituas. Serpente ciconia pullos
Nutrit, et inventâ per devia rura lacertâ:
Illi eadem sumptis quærunt animalia pinnis.
Vultur, jumento et canibus crucibusque relictis,
Ad fœtus properat, partemque cadaveris affert.

Hic est ergò cibus magni quoque vulturis, et se
Pascentis, propriâ quum jam facit arbore nidos.
Sed leporem aut capream famulæ Jovis et generosæ
In saltu venantur aves : hinc præda cubili
Ponitur : inde autem, quum se matura levârit
Progenies, stimulante fame, festinat ad illam,
Quam primùm prædam rupto gustaverat ovo.
   Ædificator erat Cetronius, et modò curvo
Littore Cajetæ, summâ nunc Tiburis arce,
Nunc Prænestinis in montibus, alta parabat
Culmina villarum, Græcis longèque petitis
Marmoribus, vincens Fortunæ atque Herculis ædem,
Ut spado vincebat Capitolia nostra Posides.
Dum sic ergò habitat Cetronius, imminuit rem,
Fregit opes ; nec parva tamen mensura relictæ
Partis erat : totam hanc turbavit filius amens,
Dum meliore novas attollit marmore villas.
   Quidam sortiti metuentem sabbata patrem,
Nil præter nubes et cœli numen adorant ;
Nec distare putant humanâ carne suillam,
Quâ pater abstinuit ; mox et præputia ponunt :
Romanas autem soliti contemnere leges
Judaïcum ediscunt, et servant, ac metuunt jus,
Tradidit arcano quodcunque volumine Moses.
Non monstrare vias, eadem nisi sacra colenti ;
Quæsitum ad fontem solos deducere verpos.
Sed pater in causâ, cui septima quæque fuit lux
Ignava et partem vitæ non attigit ullam.
   Sponte tamen juvenes imitantur cætera : solam
Inviti quoque avaritiam exercere jubentur.
Fallit enim vitium specie virtutis et umbrâ,
Quum sit triste habitu vultuque et veste severum.
Nec dubiè, tanquam frugi, laudatur avarus,
Tanquam parcus homo, et rerum tutela suarum
Certa magis, quàm si fortunas servet easdem
Hesperidum serpens aut Ponticus. Adde quòd hunc, de
Quo loquor, egregium populus putat acquirendi
Artificem : quippe his crescunt patrimonia fabris.
Sed crescunt quocunque modo, majoraque fiunt
Incude assiduâ, semperque ardente camino.
Et pater ergò animi felices credit avaros,
Qui miratur opes, qui nulla exempla beati
Pauperis esse putat juvenes hortatur, ut illam
Ire viam pergant, et eidem incumbere sectæ

Sunt quædam vitiorum elementa : his protenus illos
Imbuit, et cogit minimas ediscere sordes.
Mox acquirendi docet insatiabile votum.
Servorum ventres modio castigat iniquo,
Ipse quoque esuriens : neque enim omnia sustinet unquam
Mucida cærulei panis consumere frusta,
Hesternum solitus medio servare minutal
Septembri : nec non differre in tempora cœnæ
Alterius conchem æstivam cum parte lacerti
Signatam, vel dimidio putrique siluro,
Filaque sectivi numerata includere porri.
Invitatus ad hæc aliquis de ponte negabit.
Sed quò divitias hæc per tormenta coactas,
Quum furor haud dubius, quum sit manifesta phrenesis,
Ut locuples moriaris, egentis vivere fato ?
Interea pleno quum turget sacculus ore,
Crescit amor nummi, quantùm ipsa pecunia crevit ;
Et minùs hanc optat, qui non habet. Ergò paratur
Altera villa tibi, quum rus non sufficit unum,
Et proferre libet fines ; majorque videtur
Et melior vicina seges : mercaris et hanc, et
Arbusta, et densâ montem qui canet olivâ.
Quorum si pretio dominus non vincitur ullo,
Nocte boves macri, lassoque famelica collo
Jumenta ad virides hujus mittentur aristas ;
Nec priùs inde domum, quàm tota novalia sævos
In ventres abeant, ut credas falcibus actum.
Dicere vix possis, quàm multi talia plorent,
Et quot venales injuria fecerit agros.
Sed qui sermones ? quàm fœdæ buccina famæ ?
Quid nocet hoc ? inquit. Tunicam mihi malo lupini,
Quàm si me toto laudet vicinia pago,
Exigui ruris paucissima farra secantem.
Scilicet et morbis et debilitate carebis,
Et luctum et curam effugies, et tempora vitæ
Longa tibi post hæc fato meliore dabuntur,
Si tantum culti solus possederis agri,
Quantum sub Tatio populus Romanus arabat.
Mox etiam fractis ætate ac Punica passis
Prœlia, vel Pyrrhum immanem, gladiosque Molossos,
Tandem pro multis vix jugera bina dabantur
Vulneribus. Merces ea sanguinis atque laboris
Nullis visa unquam meritis minor, aut ingratæ
Curta fides patriæ. Saturabat glebula talis

Patrem ipsum, turbamque casæ, quâ fœta jacebat
Uxor, et infantes ludebant quatuor, unus
Vernula, tres domini: sed magnis fratribus horum,
A scrobe vel sulco redeuntibus, altera cœna
Amplior et grandes fumabant pultibus ollæ.
Nunc modus hic agri nostro non sufficit horto.
Indè ferè scelerum causæ, nec plura venena
Miscuit, aut ferro grassatur sæpiùs ullum
Humanæ mentis vitium, quàm sæva cupido
Indomiti censûs: nam dives qui fieri vult,
Et citò vult fieri. Sed quæ reverentia legum,
Quis metus aut pudor est unquam properantis avari?
Vivite contenti casulis et collibus istis,
O pueri, Marsus dicebat et Hernicus olim
Vestinusque senex; panem quærâmus aratro,
Qui satìs est mensis: laudant hoc numina ruris,
Quorum ope et auxilio, gratæ post munus aristæ,
Contingunt homini veteris fastidia quercûs.
Nil vetitum fecisse volet, quem non pudet alto
Per glaciem perone tegi; qui submovet Euros
Pellibus inversis. Peregrina ignotaque nobis
Ad scelus atque nefas, quæcunque est, purpura ducit.
  Hæc illi veteres præcepta minoribus: at nunc
Post finem autumni mediâ de nocte supinum
Clamosus juvenem pater excitat: Accipe ceras
Scribe, puer, vigila, causas age, perlege rubras
Majorum leges, aut vitem posce libello.
Sed caput intactum buxò naresque pilosas
Annotet, et grandes miretur Lælius alas.
Dirue Maurorum attegias, castella Brigantûm,
Ut locupletem aquilam tibi sexagesimus annus
Afferat; aut, longos castrorum ferre labores
Si piget et trepidum solvunt tibi cornua ventrem
Cum lituis audita, pares, quod vendere possis
Pluris dimidio, nec te fastidia mercis
Ullius subeant ablegandæ Tiberim ultra:
Neu credas ponendum aliquid discriminis inter
Unguenta, et corium. Lucri bonus est odor ex re
Quâlibet. Illa tuo sententia semper in ore
Versetur, dîs atque ipso Jove digna, poëtæ:
Unde habeas, quærit nemo; sed oportet habere.
Hoc monstrant vetulæ pueris repentibus assæ:
Hoc discunt omnes ante alpha et beta puellæ.
Talibus instantem monitis quemcunque parentem

Sic possem affari: Dic, o vanissime, quis te
Festinare jubet? meliorem præstò magistro
Discipulum. Securus abi: vincêris, ut Ajax
Præteriit Telamonem, ut Pelea vicit Achilles.
Parcendum teneris: nondum implevêre medullas
Maturæ mala nequitiæ. Quum pectere barbam
Cœperit et longi mucronem admittere cultri,
Falsus erit testis, vendet perjuria summâ
Exiguâ et Cereris tangens aramque pedemque.
Elatam jam crede nurum, si limina vestra
Mortiferâ cum dote subit. Quibus illa premetur
Per somnum digitis! nam quæ terrâque marique
Acquirenda putas, brevior via conferet illi.
Nullus enim magni sceleris labor. Hæc ego nunquam
Mandavi, dices olim, nec talia suasi.
Mentis causa malæ tamen est et origo penes te.
Nam quisquis magni censûs præcepit amorem,
Et lævo monitu pueros producit avaros,
Et qui per fraudes patrimonia conduplicare
Dat libertatem, et totas effundit habenas
Curriculo: quem si revoces, subsistere nescit,
Et te contempto rapitur metisque relictis.
Nemo satìs credit tantùm delinquere, quantùm
Permittas: adeò indulgent sibi latiùs ipsi.
Quum dicis juveni, stultum, qui donet amico,
Qui paupertatem levet attollatque propinqui;
Et spoliare doces, et circumscribere, et omni
Crimine divitias acquirere, quarum amor in te,
Quantus erat patriæ Deciorum in pectore, quantùm
Dilexit Thebas, si Græcia vera, Menœceus:
In quorum sulcis legiones dentibus anguis
Cum clypeis nascuntur, et horrida bella capessunt
Continuò, tanquam et tubicen surrexerit unà.
Ergò ignem, cujus scintillas ipse dedisti,
Flagrantem latè et rapientem cuncta videbis.
Nec tibi parcetur misero, trepidumque magistrum
In caveâ magno fremitu leo tollet alumnus.
Nota mathematicis genesis tua: sed grave tardas
Exspectare colus. Morieris stamine nondum
Abrupto. Jam nunc obstas et vota moraris:
Jam torquet juvenem longa et cervina senectus.
Ociùs Archigenen quære, atque eme, quod Mithridates
Composuit, si vis aliam decerpere ficum,
Atque alias tractare rosas. Medicamen habendum est,

Sorbere ante cibum quod debeat et pater et rex.
Monstro voluptatem egregiam, cui nulla theatra,
Nulla æquare queas Prætoris pulpita lauti,
Si spectes, quanto capitis discrimine constent
Incrementa domûs, æratâ multus in arcâ
Fiscus, et ad vigilem ponendi Castora nummi,
Ex quo Mars ultor galeam quoque perdidit, et res
Non potuit servare suas. Ergò omnia Floræ
Et Cereris licet et Cybeles aulæa relinquas:
Tanto majores humana negotia ludi.
An magìs oblectant animum jactata petauro
Corpora, quique solet rectum descendere funem,
Quàm tu, Coryciâ semper qui puppe moraris
Atque habitas, Coro semper tollendus et Austro,
Perditus ac vilis sacci mercator olentis;
Qui gaudes pingue antiquæ de littore Cretæ
Passum et municipes Jovis advexisse lagenas?
Hic tamen ancipiti figens vestigia plantâ
Victum illâ mercede parat, brumamque famemque
Illâ reste cavet: tu propter mille talenta
Et centum villas temerarius. Adspice portus
Et plenum magnis trabibus mare; plus hominum est jam
In pelago: veniet classis, quòcunque vocârit
Spes lucri, nec Carpathium Gætulaque tantùm
Æquora transsiliet, sed, longè Calpe relictâ,
Audiet Herculeo stridentem gurgite solem.
Grande operæ pretium est, ut tenso folle reverti
Indè domum possis, tumidâque superbus alutâ,
Oceani monstra et juvenes vidisse marinos.
Non unus mentes agitat furor. Ille sororis
In manibus vultu Eumenidum terretur et igni:
Hic bove percusso mugire Agamemnona credit
Aut Ithacum. Parcat tunicis licèt atque lacernis,
Curatoris eget, qui navem mercibus implet
Ad summum latus, et tabulâ distinguitur undâ;
Quum sit causa mali tanti, et discriminis hujus,
Concisum argentum in titulos faciesque minutas.
Occurrunt nubes et fulgura. Solvite funem,
Frumenti dominus clamat piperisque coëmpti;
Nil color hic cœli, nil fascia nigra minatur;
Æstivum tonat. Infelix hâc forsitan ipsâ
Nocte cadet fractis trabibus, fluctuque premetur
Obrutus, et zonam lævâ morsuque tenebit.
Sed cujus votis modò non suffecerat aurum,

Quod Tagus, et rutilâ volvit Pactolus arenâ,
Frigida sufficient velantes inguina panni,
Exiguusque cibus, mersâ rate naufragus assem
Dum rogat, et pictâ se tempestate tuetur.
Tantis partâ malis curâ majore metuque
Servantur. Misera est magni custodia censûs.
Dispositis prædives hamis vigilare cohortem
Servorum noctu Licinus jubet, attonitus pro
Electro, signisque suis, Phrygiâque columnâ,
Atque ebore, et latâ testudine. Dolia nudi
Non ardent Cynici: si fregeris, altera fiet
Cras domus, aut eadem plumbo commissa manebit.
Sensit Alexander, testâ quum vidit in illâ
Magnum habitatorem, quanto felicior hic, qui
Nil cuperet, quàm qui totum sibi posceret orbem,
Passurus gestis æquanda pericula rebus.
Nullum numen habes, si sit prudentia: nos te,
Nos facimus, Fortuna, Deam. Mensura tamen quæ
Sufficiat censûs, si quis me consulat, edam:
In quantum sitis atque fames et frigora poscunt,
Quantum, Epicure, tibi parvis suffecit in hortis,
Quantum Socratici ceperunt antè penates.
Nunquam aliud Natura, aliud Sapientia dicit.
Acribus exemplis videor te claudere. Misce
Ergò aliquid nostris de moribus: effice summam,
Bis septem ordinibus quam lex dignatur Othonis.
Hæc quoque si rugam trahit, extenditque labellum;
Sume duos Equites, fac tertia quadringenta.
Si nondum implevi gremium, si panditur ultrà:
Nec Crœsi fortuna unquam nec Persica regna
Sufficient animo, nec divitiæ Narcissi,
Indulsit Cæsar cui Claudius omnia, cujus
Paruit imperiis, uxorem occidere jussus.

SATIRA XV.

Quis nescit, Volusi Bithynice, qualia demens
Ægyptus portenta colat? Crocodilon adorat
Pars hæc: illa pavet saturam serpentibus ibin.
Effigies sacri nitet aurea cercopitheci,
Dimidio magicæ resonant ubi Memnone chordæ,
Atque vetus Thebe centum jacet obruta portis.

Illîc cæruleos, hîc piscem fluminis, illîc
Oppida tota canem venerantur, nemo Dianam.
Porrum et cæpe nefas violare, et frangere morsu.
O sanctas gentes, quibus hæc nascuntur in hortis
Numina! Lanatis animalibus abstinet omnis
Mensa. Nefas illîc fœtum jugulare capellæ:
Carnibus humanis vesci licet. Attonito quum
Tale super cœnam facinus narraret Ulixes
Alcinoo, bilem aut risum fortasse quibusdam
Moverat, ut mendax aretalogus. In mare nemo
Hunc abicit, sævâ dignum verâque Charybdi,
Fingentem immanes Læstrygonas atque Cyclopas?
Nam citiùs Scyllam, vel concurrentia saxa
Cyaneas, plenos et tempestatibus utres
Crediderim, aut tenui percussum verbere Circes,
Et cum remigibus grunnîsse Elpenora porcis.
Tam vacui capitis populum Phæaca putavit?
Sic aliquis meritò nondum ebrius, et minimum qui
De Corcyræâ temetum duxerat urnâ:
Solus enim hoc Ithacus nullo sub teste canebat.
Nos miranda quidem, sed nuper Consule Junio
Gesta super calidæ referemus mœnia Copti;
Nos vulgi scelus, et cunctis graviora cothurnis.
Nam scelus a Pyrrhâ, quanquam omnia syrmata volvas,
Nullus apud tragicos populus facit. Accipe, nostro
Dira quod exemplum feritas produxerit ævo.
  Inter finitimos vetus atque antiqua simultas,
Immortale odium, et nunquam sanabile vulnus
Ardet adhuc Coptos et Tentyra. Summus utrinque
Indè furor vulgo, quòd numina vicinorum
Odit uterque locus, quum solos credat habendos
Esse deos, quos ipse colit. Sed tempore festo
Alterius populi rapienda occasio cunctis
Visa inimicorum primoribus ac ducibus, ne
Lætum hilaremque diem, ne magnæ gaudia cœnæ
Sentirent, positis ad templa et compita mensis,
Pervigilique toro, quem nocte ac luce jacentem
Septimus interdum sol invenit. Horrida sanè
Ægyptus: sed luxuriâ, quantùm ipse notavi,
Barbara famoso non cedit turba Canopo.
Adde, quòd et facilis victoria de madidis, et
Blæsis, atque mero titubantibus. Indè virorum
Saltatus nigro tibicine, qualiacunque
Unguenta, et flores, multæque in fronte coronæ:

Hinc jejunum odium. Sed jurgia prima sonare
Incipiunt animis ardentibus: hæc tuba rixæ.
Dein clamore pari concurritur, et vice teli
Sævit nuda manus: paucæ sine vulnere malæ:
Vix cuiquam aut nulli toto certamine nasus
Integer. Adspiceres jam cuncta per agmina vultus
Dimidios, alias facies, et hiantia ruptis
Ossa genis, plenos oculorum sanguine pugnos.
Ludere se credunt ipsi tamen, et pueriles
Exercere acies, quòd nulla cadavera calcent.
Et sanè quò tot rixantis millia turbæ,
Si vivunt omnes? Ergò acrior impetus, et jam
Saxa inclinatis per humum quæsita lacertis
Incipiunt torquere, domestica seditioni
Tela; nec hunc lapidem, quales et Turnus, et Ajax,
Vel quo Tydides percussit pondere coxam
Æneæ; sed quem valeant emittere dextræ,
Illis dissimiles et nostro tempore natæ.
Nam genus hoc vivo jam decrescebat Homero.
Terra malos homines nunc educat atque pusillos.
Ergò deus, quicunque adspexit, ridet, et odit.
  A deverticulo repetatur fabula. Postquam
Subsidiis aucti, pars altera promere ferrum
Audet, et infestis pugnam instaurare sagittis;
Terga fugæ celeri præstantibus omnibus instant,
Qui vicina colunt umbrosæ Tentyra palmæ.
Labitur hinc quidam, nimiâ formidine cursum
Præcipitans, capiturque: ast illum in plurima sectum
Frusta et particulas, ut multis mortuus unus
Sufficeret, totum corrosis ossibus edit
Victrix turba: nec ardenti decoxit aëno,
Aut verubus; longum usque adeò tardumque putavit
Exspectare focos, contenta cadavere crudo.
Hîc, gaudere libet, quòd non violaverit ignem,
Quem summâ cœli raptum de parte Prometheus
Donavit terris. Elemento gratulor, et te
Exsultare reor. Sed qui mordere cadaver
Sustinuit, nil unquam hâc carne libentiùs edit.
Nam scelere in tanto ne quæras, et dubites, an
Prima voluptatem gula senserit. Ultimus autem,
Qui stetit absumpto jam toto corpore, ductis
Per terram digitis, aliquid de sanguine gustat.
Vascones, hæc fama est, alimentis talibus olim
Produxêre animas: sed res diversa, sed illîc

Fortunæ invidia est bellorumque ultima, casus
Extremi, longæ dira obsidionis egestas.
Hujus enim, quod nunc agitur, miserabile debet
Exemplum esse cibi: sicut modò dicta mihi gens
Post omnes herbas, post cuncta animalia, quidquid
Cogebat vacui ventris furor, hostibus ipsis
Pallorem, ac maciem, et tenues miserantibus artus,
Membra aliena fame lacerabant, esse parati
Et sua. Quisnam hominum veniam dare, quisve deorum
Viribus abnuerit dira atque immania passis,
Et quibus illorum poterant ignoscere manes,
Quorum corporibus vescebantur? Meliùs nos
Zenonis præcepta monent: nec enim omnia, quædam
Pro vitâ facienda putat. Sed Cantaber unde
Stoïcus, antiqui præsertim ætate Metelli?
Nunc totus Graias nostrasque habet orbis Athenas.
Gallia causidicos docuit facunda Britannos:
De conducendo loquitur jam rhetore Thule.
Nobilis ille tamen populus, quem diximus; et par
Virtute atque fide, sed major clade Saguntus
Tale quid excusat. Mæotide sævior arâ
Ægyptus. Quippe illa nefandi Taurica sacri
Inventrix homines (ut jam, quæ carmina tradunt,
Digna fide credas) tantùm immolat, ulterius nil
Aut gravius cultro timet hostia. Qui modò casus
Impulit hos? quæ tanta fames, infestaque vallo
Arma coëgerunt tam detestabile monstrum
Audere? Anne aliam, terrâ Memphitide siccâ,
Invidiam facerent nolenti surgere Nilo?
Quâ nec terribiles Cimbri, nec Britones unquam,
Sauromatæve truces, aut immanes Agathyrsi,
Hâc sævit rabie imbelle et inutile vulgus,
Parvula fictilibus solitum dare vela phaselis,
Et brevibus pictæ remis incumbere testæ.
Nec pœnam sceleri invenies, nec digna parabis
Supplicia his populis, in quorum mente pares sunt
Et similes ira atque fames. Mollissima corda
Humano generi dare se natura fatetur,
Quæ lacrymas dedit: hæc nostri pars optima sensûs.
Plorare ergò jubet casum lugentis amici,
Squaloremque rei, pupillum ad jura vocantem
Circumscriptorem, cujus manantia fletu
Ora puellares faciunt incerta capilli.
Naturæ imperio gemimus, quum funus adultæ

Ast illis, quos arma tegunt, et balteus ambit,
Quod placitum est ipsis, præstatur tempus agendi,
Nec res atteritur longo sufflamine litis.
Solis præterea testandi militibus jus,
Vivo patre, datur : nam, quæ sunt parta labore
Militiæ, placuit non esse in corpore censûs,
Omne tenet cujus regimen pater. Ergò Coranum,
Signorum comitem, castrorumque æra merentem,
Quamvis jam tremulus, captat pater. Hunc labor æquus
Provehit, et pulchro reddit sua dona labori.
Ipsius certè ducis hoc referre videtur,
Ut, qui fortis erit, sit felicissimus idem,
Ut læti phaleris omnes, et torquibus omnes.

A. PERSII FLACCI

SATIRÆ

A. PERSII FLACCI

SATIRÆ.

PROLOGUS.

NEC fonte labra prolui caballino,
Neque in bicipiti somniâsse Parnasso
Memini, ut repentè sic poëta prodirem.
Heliconidasque pallidamque Pirenen
Illis remitto, quorum imagines lambunt
Hederæ sequaces: ipse semipaganus
Ad sacra vatum carmen affero nostrum.
Quis expedivit psittaco suum Χαῖρε,
Picasque docuit verba nostra conari?
Magister artis ingenîque largitor
Venter, negatas artifex sequi voces.
Quòd si dolosi spes refulserit nummi,
Corvos poëtas et poëtrias picas
Cantare credas Pegaseïum nectar.

SATIRA I.

'O CURAS hominum! O quantum est in rebus inane!
Quis leget hæc?' Min' tu istud ais? 'Nemo hercule.' Nemo?
'Vel duo, vel nemo: turpe et miserabile.' Quare?
Ne mihi Pulydamas et Troïades Labeonem
Prætulerint? nugæ: non, si quid turbida Roma
Elevet, accedas, examenve improbum in illâ
Castiges trutinâ: nec te quæsiveris extrà.
Nam Romæ quis non? ah, si fas dicere! sed fas
Tunc, quum ad canitiem et nostrum istud vivere triste
Aspexi, et nucibus facimus quæcunque relictis,
Quum sapimus patruos: tunc, tunc, ignoscite. 'Nolo.'
Quid faciam? sed sum petulanti splene cachinno.

Scribimus inclusi, numeros ille, hic pede liber,
Grande aliquid, quod pulmo animæ prælargus anhelet.
Scilicet hæc populo, pexusque togâque recenti,
Et natalitiâ tandem cum sardonyche, albus
Sede leges celsâ, liquido quum plasmate guttur
Mobile collueris, patranti fractus ocello.
Hîc neque more probo videas neque voce serenâ
Ingentes trepidare Titos, quum carmina lumbum
Intrant, et tremulo scalpuntur ubi intima versu.
Tun', vetule, auriculis alienis colligis escas?
Auriculis, quibus et dicas cute perditus, ohe?
'Quo didicisse, nisi hoc fermentum et quæ semel intus
Innata est, rupto jecore exierit caprificus?'
En pallor seniumque! O mores! usque adeòne
Scire tuum nihil est, nisi te scire hoc sciat alter?
'At pulchrum est digito monstrari, et dicier, Hic est!
Ten' cirratorum centum dictata fuisse
Pro nihilo pendas?' Ecce inter pocula quærunt
Romulidæ saturi, quid dia poëmata narrent.
Hîc aliquis, cui circum humeros hyacinthina læna est,
Rancidulum quiddam balbâ de nare locutus,
Phyllidas, Hypsipylas, vatum et plorabile si quid,
Eliquat, et tenero supplantat verba palato.
Assensêre viri: nunc non cinis ille poëtæ
Felix? non levior cippus nunc imprimit ossa?
Laudant convivæ: nunc non e manibus illis,
Nunc non e tumulo fortunatâque favillâ
Nascentur violæ? Rides, ait, et nimis uncis
Naribus indulges. An erit, qui velle recuset
Os populi meruisse? et, cedro digna locutus,
Linquere nec scombros metuentia carmina, nec thus?
Quisquis es, O modò quem ex adverso dicere feci,
Non ego, quum scribo, si fortè quid aptius exit,
Quando hæc rara avis est, si quid tamen aptius exit,
Laudari metuam neque enim mihi cornea fibra est:
Sed recti finemque extremumque esse recuso
EUGE tuum et BELLE: nam BELLE hoc excute totum.
Quid non intus habet? non hic est Ilias Accî
Ebria veratro? non si qua elegidia crudi
Dictârunt proceres? non quicquid denique lectis
Scribitur in citreis? Calidum scis ponere sumen:
Scis comitem horridulum tritâ donare lacernâ:
Et, Verum, inquis, amo: verum mihi dicite de me.
Quî pote? vis dicam? nugaris, quum tibi, calve,

Pinguis aqualiculus propenso sesquipede exstet.
O Jane, a tergo quem nulla ciconia pinsit,
Nec manus auriculas imitata est mobilis altas,
Nec linguæ, quantùm sitiat canis Appula, tantùm!
Vos, O patricius sanguis, quos vivere fas est
Occipiti cæco, posticæ occurrite sannæ.
  Quis populi sermo est? quis enim? nisi carmina molli
Nunc demum numero fluere, ut per leve severos
Effundat junctura ungues: scit tendere versum
Non secus, ac si oculo rubricam dirigat uno.
Sive opus in mores, in luxum, in prandia regum,
Dicere, res grandes nostro dat Musa poëtæ.
  Ecce modò heroas sensus afferre videmus
Nugari solitos Græcè, nec ponere lucum
Artifices, nec rus saturum laudare, ubi corbes,
Et focus, et porci, et fumosa Palilia fœno:
Unde Remus, sulcoque terens dentalia, Quinti,
Quum trepida ante boves dictatorem induit uxor,
Et tua aratra domum lictor tulit: euge poëta!
  Est nunc, Briseïs quem venosus liber Accî,
Sunt, quos Pacuviusque et verrucosa moretur
Antiopa, *ærumnis cor luctificabile fulta.*
Hos pueris monitus patres infundere lippos
Quum videas, quærisne, unde hæc sartago loquendi
Venerit in linguas? unde istud dedecus, in quo
Trossulus exsultat tibi per subsellia levis?
Nilne pudet, capiti non posse pericula cano
Pellere, quin tepidum hoc optes audire, DECENTER?
  Fur es, ait Pedio. Pedius quid? crimina rasis
Librat in antithetis: doctas posuisse figuras
Laudatur: bellum hoc: hoc bellum? an, Romule, ceves?
Men' moveat? quippe et, cantet si naufragus, assem
Protulerim? cantas, quum fractâ te in trabe pictum
Ex humero portes. Verum, nec nocte paratum
Plorabit, qui me volet incurvâsse querelâ.
  Sed numeris decor est et junctura addita crudis.
Claudere sic versum didicit, *Berecynthius Attin:*
Et, *Qui cæruleum dirimebat Nerea delphin:*
Sic, *Costam longo subduximus Apennino.*
Arma virum, nonne hoc spumosum et cortice pingui?
Ut ramale vetus prægrandi subere coctum.
Quidnam igitur tenerum, et laxâ cervice legendum?
Torva Mimalloneis implêrunt cornua bombis:
Et raptum vitulo caput ablatura superbo
Bassaris, et Lyncem Mænas flexura corymbis

Euion ingeminat: reparabilis assonat Echo.
Hæc fierent, si testiculi vena ulla paterni
Viveret in nobis? summâ delumbe salivâ
Hoc natat in labris, et in udo est *Mænas* et *Attin:*
Nec pluteum cædit, nec demorsos sapit ungues.
'Sed quid opus teneras mordaci radere vero
Auriculas? vide sis, ne majorum tibi fortè
Limina frigescant: sonat hîc de nare canina
Littera.' Per me equidem sint omnia protinus alba,
Nil moror. Euge! omnes, omnes bene miræ eritis res.
Hoc juvat? Hîc, inquis, veto quisquam faxit oletum.
Pinge duos angues: pueri, sacer est locus: extrà
Meiite: discedo. Secuit Lucilius Urbem,
Te, Lupe, te, Muci, et genuinum fregit in illis.
Omne vafer vitium ridenti Flaccus amico
Tangit, et admissus circum præcordia ludit,
Callidus excusso populum suspendere naso.
Men' mutire nefas, nec clàm, nec cum scrobe? 'Nusquam.'
Hîc tamen infodiam: Vidi, vidi ipse, libelle,
Auriculas asini Mida rex habet: hoc ego opertum,
Hoc ridere meum, tam nil, nullâ tibi vendo
Iliade. Audaci, quicunque, afflate Cratino,
Iratum Eupolidem prægrandi cum sene palles,
Aspice et hæc, si fortè aliquid decoctius audis.
Indè vaporatâ lector mihi ferveat aure:
Non hic, qui in crepidas Graiorum ludere gestit
Sordidus, et lusco qui poscit dicere, Lusce,
Sese aliquem credens, Italo quòd honore supinus
Fregerit heminas Aretî ædilis iniquas:
Nec qui abaco numeros, et secto in pulvere metas,
Scit risisse vafer, multùm gaudere paratus,
Si Cynico barbam petulans nonaria vellat.
His mane edictum, post prandia Callirhoën do.

SATIRA II.

AD PLOTIUM MACRINUM

DE BONÂ MENTE.

HUNC, Macrine, diem numera meliore lapillo,
Qui tibi labentes apponit candidus annos.
Funde merum Genio: non tu prece poscis emaci

Quæ nisi seductis nequeas committere divis.
At bona pars procerum tacitâ libavit acerrâ.
Haud cuivis promptum est, murmurque humilesque susurros
Tollere de templs, et aperto vivere voto.
Mens bona, fama, fides, hæc clarè, et ut audiat hospes:
Illa sibi introrsum et sub linguâ immurmurat: O si
Ebullit patruus, præclarum funus! et, O si
Sub rastro crepet argenti mihi seria, dextro
Hercule! pupillumve utinam, quem proximus hæres
Impello, expungam: namque est scabiosus, et acri
Bile tumet. Nerio jam tertia ducitur uxor!
Hæc sanctè ut poscas, Tiberino in gurgite mergis
Mane caput bis terque, et noctem flumine purgas.
Heus age, responde: (minimum est, quod scire laboro:)
De Jove quid sentis? estne ut præponere cures
Hunc—'cuinam?' cuinam? vis Staio? an scilicet hæres,
Quis potior judex, puerisve quis aptior orbis?
Hoc igitur, quo tu Jovis aurem impellere tentas,
Dic agedum Staio: proh Jupiter! O bone, clamet,
Jupiter! at sese non clamet Jupiter ipse?
Ignovisse putas, quia, quum tonat, ociùs ilex
Sulfure discutitur sacro, quàm tuque domusque?
An quia non fibris ovium Ergennâque jubente
Triste jaces lucis evitandumque bidental,
Idcirco stolidam præbet tibi vellere barbam
Jupiter? aut quidnam est, quâ tu mercede deorum
Emeris auriculas? pulmone et lactibus unctis?
Ecce avia, aut metuens divûm matertera, cunis
Exemit puerum, frontemque atque uda labella
Infami digito et lustralibus antè salivis
Expiat, urentes oculos inhibere perita.
Tunc manibus quatit, et spem macram supplice voto
Nunc Licinî in campos, nunc Crassi mittit in ædes.
Hunc optent generum rex et regina! puellæ
Hunc rapiant! quicquid calcaverit hic, rosa fiat!
Ast ego nutrici non mando vota: negato,
Jupiter, hæc illi, quamvis te albata rogârit.
Poscis opem nervis corpusque fidele senectæ.
Esto, age: sed grandes patinæ tucetaque crassa
Annuere his Superos vetuêre, Jovemque morantur.
Rem struere exoptas cæso bove, Mercuriumque
Arcessis fibra: Da fortunare penates!
Da pecus, et gregibus fœtum! quo, pessime, pacto,
Tot tibi quum in flammis junicum omenta liquescant?
Et tamen hic extis et opimo vincere ferto

Intendit. jam crescit ager, jam crescit ovile,
Jam dabitur, jam jam: donec deceptus et exspes
Nequidquam fundo suspirat nummus in imo.
Si tibi crateras argenti incusaque pingui
Auro dona feram, sudes, et pectore lævo
Excutiat guttas lætari prætrepidum cor.
Hinc illud subiit, auro sacras quod ovato
Perducis facies: nam, fratres inter aënos,
Somnia pituitâ qui purgatissima mittunt,
Præcipui sunto, sitque illis aurea barba.
Aurum vasa Numæ Saturniaque impulit æra,
Vestalesque urnas et Tuscum fictile mutat.
O curvæ in terras animæ, et cœlestium inanes!
Quid juvat hoc, templis nostros immittere mores,
Et bona dîs ex hâc sceleratâ ducere pulpâ?
Hæc sibi corrupto casiam dissolvit olivo:
Et Calabrum coxit vitiato murice vellus.
Hæc baccam conchæ rasisse, et stringere venas
Ferventis massæ crudo de pulvere jussit.
Peccat et hæc, peccat: vitio tamen utitur: at vos
Dicite, pontifices, in sacro quid facit aurum?
Nempe hoc quod Veneri donatæ a virgine puppæ.
Quin damus id Superis, de magnâ quod dare lance
Non possit magni Messalæ lippa propago,
Compositum jus fasque animo, sanctosque recessus
Mentis, et incoctum generoso pectus honesto.
Hæc cedo ut admoveam templis, et farre litabo.

SATIRA III.

Nempe hoc assiduè? jam clarum mane fenestras
Intrat, et angustas extendit lumine rimas.
Stertimus, indomitum quod despumare Falernum
Sufficiat, quintâ dum linea tangitur umbrâ.
En quid agis? siccas insana Canicula messes
Jam dudum coquit, et patulâ pecus omne sub ulmo est:
Unus ait comitum. 'Verumne? itane? ociùs adsit
Huc aliquis! nemon'?' Turgescit vitrea bilis,
Finditur: Arcadiæ pecuaria rudere credas.
Jam liber, et bicolor positis membrana capillis,
Inque manus chartæ nodosaque venit arundo.
Tunc queritur, crassus calamo quòd pendeat humor

Nigra quòd infusâ vanescat sepia lymphâ;
Dilutas queritur geminet quòd fistula guttas.
O miser, inque dies ultrà miser! huccine rerum
Venimus? at cur non potiùs, teneroque palumbo
Et similis regum pueris, pappare minutum
Poscis, et iratus mammæ laliare recusas?
'An tali studeam calamo?' Cui verba? quid istas
Succinis ambages? tibi luditur: effluis amens.
Contemnêre, sonat vitium percussa, malignè
Respondet viridi non cocta fidelia limo.
Udum et molle lutum es, nunc nunc properandus, et acri
Fingendus sine fine rotâ. Sed rure paterno
Est tibi far modicum, purum et sine labe salinum,
(Quid metuas?) cultrixque foci secura patella.
Hoc satìs? an deceat pulmonem rumpere ventis,
Stemmate quòd Tusco ramum millesimè ducis,
Censoremne tuum vel quòd trabeate salutas?
Ad populum phaleras: ego te intus et in cute novi.
Non pudet ad morem discincti vivere Nattæ?
Sed stupet hic vitio, et fibris increvit opimum
Pingue: caret culpâ: nescit, quid perdat: et, alto
Demersus, summâ non rursus bullit in undâ.
Magne pater divûm, sævos punire tyrannos
Haud aliâ ratione velis, quum dira libido
Moverit ingenium, ferventi tincta veneno,
Virtutem videant, intabescantque relictâ.
Anne magìs Siculi gemuerunt æra juvenci,
Aut magìs auratis pendens laquearibus ensis
Purpureas subter cervices terruit, *imus,*
Imus præcipites, quàm si sibi dicat, et intus
Palleat infelix, quod proxima nesciat uxor?
Sæpe oculos, memini, tangebam parvus olivo,
Grandia si nollem morituri verba Catonis
Dicere, non sano multùm laudanda magistro,
Quæ pater adductis sudans audiret amicis.
Jure: etenim id summum, quid dexter senio ferret,
Scire erat in voto: damnosa canicula quantùm
Raderet: angustæ collo non fallier orcæ:
Neu quis callidior buxum torquere flagello.
Haud tibi inexpertum curvos deprêndere mores,
Quæque docet sapiens braccatis illita Medis
Porticus, insomnis quibus et detonsa juventus
Invigilat, siliquis et grandi pasta polentâ.
Et tibi, quæ Samios diduxit littera ramos,

Surgentem dextro monstravit limite callem.
Stertis adhuc? laxumque caput compage solutâ
Oscitat hesternum, dissutis undique malis?
Est aliquid quò tendis, et in quod dirigis arcum?
An passim sequeris corvos testâque lutoque
Securus quò pes ferat, atque ex tempore vivis?
Helleborum frustrà, quum jam cutis ægra tumebit,
Poscentes videas: venienti occurrite morbo.
Et quid opus Cratero magnos promittere montes?
Discite io miseri, et causas cognoscite rerum!
Quid sumus, et quidnam victuri gignimur? ordo
Quis datus, aut metæ quàm mollis flexus, et unde?
Quis modus argento? quid fas optare? quid asper
Utile nummus habet? patriæ carisque propinquis
Quantùm elargiri deceat? quem te deus esse
Jussit, et humanâ quâ parte locatus es in re?
Disce: nec invideas, quòd multa fidelia putet
In locuplete penu, defensis pinguibus Umbris,
Et piper, et pernæ, Marsi monumenta clientis,
Mænaque quòd primâ nondum defecerit orcâ.
Hic aliquis de gente hircosâ centurionum
Dicat, Quod satìs est, sapio mihi: non ego curo
Esse, quod Arcesilas ærumnosique Solones,
Obstipo capite, et figentes lumine terram,
Murmura quum secum et rabiosa silentia rodunt,
Atque exporrecto trutinantur verba labello,
Ægroti veteris meditantes somnia, gigni
De nihilo nihil, in nihilum nil posse reverti.
Hoc est, quòd palles? cur quis non prandeat, hoc est?
His populus ridet: multùmque torosa juventus
Ingeminat tremulos naso crispante cachinnos.
Inspice: nescio quid trepidat mihi pectus, et ægris
Faucibus exsuperat gravis halitus: inspice, sodes,
Qui dicit medico, jussus requiescere, postquam
Tertia compositas vidit nox currere venas,
De majore domo modicè sitiente lagenâ,
Lenia loturo sibi Surrentina rogavit.
Heus bone, tu palles. 'Nihil est.' Videas tamen istud,
Quicquid id est: surgit tacitè tibi lutea pellis.
'At tu deteriùs palles: ne sis mihi tutor:
Jam pridem hunc sepelî: tu restas.' Perge, tacebo
Turgidus hic epulis, atque albo ventre, lavatur,
Gutture sulfureas lentè exhalante mephites.
Sed tremor inter vina subit, calidumque triental

Excutit e manibus: dentes crepuêre retecti:
Uncta cadunt laxis tunc pulmentaria labris.
Hinc tuba, candelæ! tandemque beatulus alto
Compositus lecto, crassisque lutatus amomis,
In portam rigidos calces extendit: at illum
Hesterni capite induto subiêre Quirites.
'Tange miser venas, et pone in pectore dextram:
Nil calet hîc: summosque pedes attinge manusque:
Non frigent.' Visa est si fortè pecunia, sive
Candida vicini subrisit mollè puella,
Cor tibi ritè salit? Positum est algente camino
Durum olus, et populi cribro decussa farina:
Tentemus fauces: tenero latet ulcus in ore
Putre, quod haud deceat plebeiâ radere betâ.
Alges, quum excussit membris tremor albus aristas.
Nunc face suppositâ fervescit sanguis, et irâ
Scintillant oculi; dicisque facisque, quod ipse,
Non sani esse hominis, non sanus juret Orestes.

SATIRA IV.

Rem populi tractas? (barbatum hæc crede magistrum
Dicere, sorbitio tollit quem dira cicutæ:)
Quo fretus? dic hoc, magni pupille Pericli.
Scilicet ingenium et rerum prudentia velox
Ante pilos venit: dicenda tacendaque calles.
Ergò ubi commotâ fervet plebecula bile,
Fert animus calidæ fecisse silentia turbæ
Majestate manûs. Quid deinde loquêre? Quirites,
Hoc, puta, non justum est: illud malè: rectius illud.
Scis etenim justum geminâ suspendere lance
Ancipitis libræ: rectum discernis, ubi inter
Curva subit, vel quum fallit pede regula varo:
Et potis es nigrum vitio præfigere Theta.
Quin tu igitur, summâ nequicquam pelle decorus,
Ante diem blando caudam jactare popello
Desinis, Anticyras melior sorbere meracas.
Quæ tibi summa boni est? unctâ vixisse patellâ
Semper, et assiduo curata cuticula sole.
Exspecta: haud aliud respondeat hæc anus: I nunc,
Dinomaches ego sum, suffla: *sum candidus:* Esto
Dum ne deteriùs sapiat pannucea Baucis,

Quum bene discincto cantaverit ocima vernæ
Ut nemo in sese tentat descendere, nemo!
Sed præcedenti spectatur mantica tergo.
  Quæsieris, Nôstin' Vectidî prædia? 'cujus?'
Dives arat Curibus, quantùm non milvus oberret.
'Hunc ais? hunc dîs iratis genioque sinistro?
Qui quandoque jugum pertusa ad compita figit,
Seriolæ veterem metuens deradere limum,
Ingemit, *Hoc bene sit!* tunicatum cum sale mordens
Cæpe: et farratâ pueris plaudentibus ollâ,
Pannosam fæcem morientis sorbet aceti.' * * * * *
  Cædimus, inque vicem præbemus crura sagittis.
Vivitur hoc pacto: sic novimus: ilia subter
Cæcum vulnus habes: sed lato balteus auro
Prætegit: ut mavis, da verba, et decipe nervos,
Si potes. 'Egregium quum me vicinia dicat,
Non credam?' Viso, si palles, improbe, nummo; * * * *
Si puteal multâ cautus vibice flagellas:
Nequicquam populo bibulas donaveris aures.
Respue, quod non es: tollat sua munera cerdo.
Tecum habita, et nôris, quàm sit tibi curta supellex.

SATIRA V.

AD MAGISTRUM SUUM

ANNÆUM CORNUTUM.

Vatibus hic mos est, centum sibi poscere voces,
Centum ora, et linguas optare in carmina centùm,
Fabula seu mœsto ponatur hianda tragœdo,
Vulnera seu Parthi ducentis ab inguine ferrum.
  Quorsum hæc? aut quantas robusti carminis offas
Ingeris, ut par sit centeno gutture niti?
Grande locuturi nebulas Helicone legunto,
Si quibus aut Procnes, aut si quibus olla Thyestæ
Fervebit, sæpe insulso cœnanda Glyconi.
Tu neque anhelanti, coquitur dum massa camino,
Folle premis ventos; nec clauso murmure raucus
Nescio quid tecum grave cornicaris ineptè;
Nec stloppo tumidas intendis rumpere buccas.
Verba togæ sequeris, juncturâ callidus acri,

Ore teres modico, pallentes radere mores
Doctus, et ingenuo culpam defigere ludo.
Hinc trahe, quæ dicas, mensamque relinque Mycenis
Cum capite et pedibus, plebeiaque prandia nôris.
Non equidem hoc studeo, bullatis ut mihi nugis
Pagina turgescat, dare pondus idonea fumo.
Secreti loquimur. Tibi nunc, hortante Camœnâ,
Excutienda damus præcordia: quantaque nostræ
Pars tua sit, Cornute, animæ, tibi, dulcis amice,
Ostendisse juvat. Pulsa, dignoscere cautus,
Quid solidum crepet, et pictæ tectoria linguæ.
His ego centenas ausim deposcere voces,
Ut, quantùm mihi te sinuoso in pectore fixi,
Voce traham purâ, totumque hoc verba resignent,
Quod latet arcanâ non enarrabile fibrâ.
Quum primùm pavido custos mihi purpura cessit,
Bullaque succinctis laribus donata pependit;
Quum blandi comites, totâque impune Suburâ
Permisit sparsisse oculos jam candidus umbo;
Quumque iter ambiguum est, et vitæ nescius error
Diducit trepidas ramosa in compita mentes:
Me tibi supposui. Teneros tu suscipis annos
Socratico, Cornute, sinu. Tunc fallere solers
Apposita intortos ostendit regula mores;
Et premitur ratione animus, vincique laborat,
Artificemque tuo ducit sub pollice vultum.
Tecum etenim longos memini consumere soles,
Et tecum primas epulis decerpere noctes.
Unum opus et requiem pariter disponimus ambo,
Atque verecundâ laxamus seria mensâ.
Non equidem hoc dubites, amborum fœdere certo
Consentire dies, et ab uno sidere duci.
Nostra vel æquali suspendit tempora Librâ
Parca tenax veri, seu nata fidelibus hora
Dividit in Geminos concordia fata duorum,
Saturnumque gravem nostro Jove frangimus unà.
Nescio quod certè est, quod me tibi temperat, astrum.
Mille hominum species, et rerum discolor usus.
Velle suum cuique est, nec voto vivitur uno
Mercibus hic Italis mutat sub sole recenti
Rugosum piper, et pallentis grana cumini:
Hic satur irriguo mavult turgescere somno:
Hic Campo indulget: hunc alea decoquit: ille
In Venerem est putris: sed quum lapidosa cheragra

Fregerit articulos, veteris ramalia fagi:
Tunc crassos transîsse dies, lucemque palustrem,
Et sibi jam seri vitam ingemuère relictam.
At te nocturnis juvat impallescere chartis.
Cultor enim juvenum purgatas inseris aures
Fruge Cleantheâ. Petite hinc, juvenesque senesque,
Finem animo certum, miserisque viatica canis.
'Cras hoc fiet.' Idem cras fiet. 'Quid? quasi magnum,
Nempe diem donas?' Sed quum lux altera venit,
Jam cras hesternum consumpsimus: ecce aliud cras
Egerit hos annos, et semper paulùm erit ultrà.
Nam quamvis prope te, quamvis temone sub uno
Vertentem sese, frustrà sectabere canthum,
Quum rota posterior curras, et in axe secundo.
Libertate opus est, non hâc, quam ut quisque Velinâ
Publius emeruit, scabiosum tesserulâ far
Possidet. Heu steriles veri, quibus una Quiritem
Vertigo facit! Hic Dama est non tressis agaso,
Vappa et lippus, et in tenui farragine mendax:
Verterit hunc dominus, momento turbinis exit
Marcus Dama. Papæ! Marco spondente, recusas
Credere tu nummos? Marco sub judice palles?
Marcus dixit: ita est. Assigna, Marce, tabellas.
Hæc mera libertas: hoc nobis pilea donant.
'An quisquam est alius liber, nisi ducere vitam
Cui licet, ut voluit? licet, ut volo, vivere: non sim
Liberior Bruto?' Mendosè colligis, inquit
Stoïcus hic, aurem mordaci lotus aceto.
Hoc reliquum accipio: *licet* illud et *ut volo* tolle.
'Vindictâ postquam meus a prætore recessi,
Cur mihi non liceat, jussit quodcunque voluntas,
Excepto, si quid Masurî rubrica vetavit?'
Disce! sed ira cadat naso rugosaque sanna,
Dum veteres avias tibi de pulmone revello.
Non prætoris erat stultis dare tenuia rerum
Officia, atque usum rapidæ permittere vitæ.
Sambucam citiùs caloni aptaveris alto.
Stat contrà ratio, et secretam gannit in aurem,
Ne liceat facere id, quod quis vitiabit agendo.
Publica lex hominum naturaque continet hoc fas
Ut teneat vetitos inscitia debilis actus.
Diluis helleborum, certo compescere puncto
Nescius examen? vetat hoc natura medendi.
Navem si poscat sibi peronatus arator

Luciferi rudis, exclamet Melicerta perîsse
Frontem de rebus. Tibi recto vivere talo
Ars dedit? et veri speciem dignoscere calles,
Ne qua subærato mendosum tinniat auro?
Quæque sequenda forent, et quæ vitanda vicissim
Illa priùs cretâ, mox hæc carbone, notàsti?
Es modicus voti? presso lare? dulcis amicis?
Jam nunc astringas, jam nunc granaria laxes?
Inque luto fixum possis transscendere nummum,
Nec glutto sorbere salivam Mercurialem?
  Hæc mea sunt, teneo, quum verè dixeris, esto
Liberque ac sapiens, prætoribus ac Jove dextro.
Sin tu, quum fueris nostræ paulò antè farinæ,
Pelliculam veterem retines, et fronte politus
Astutam vapido servas sub pectore vulpem:
Quæ dederam suprà, repeto, funemque reduco.
Nil tibi concessit ratio: digitum exsere, peccas.
Et quid tam parvum est? sed nullo thure litabis,
Hæreat in stultis brevis ut semuncia recti.
Hæc miscere nefas: nec, quum sis cætera fossor,
Tres tantùm ad numeros satyri moveare Bathylli.
'Liber ego.' Unde datum hoc sumis, tot subdite rebus?
An dominum ignoras, nisi quem vindicta relaxat?
'I, puer, et strigiles Crispini ad balnea defer:'
Si increpuit, 'cessas nugator?' servitium acre
Te nihil impellit: nec quidquam extrinsecus intrat,
Quod nervos agitet: sed si intus et in jecore ægro
Nascantur domini: quî tu impunitior exis,
Atque hic, quem ad strigiles scutica et metus egit herilis?
  Mane piger stertis: Surge, inquit avaritia: eia.
Surge. Negas: instat: Surge, inquit. 'Non queo.' Surge.
'Et quid agam?' Rogitas? saperdas advehe Ponto,
Castoreum, stuppas, ebenum, thus, lubrica Coa.
Tolle recens primus piper e sitiente camelo.
Verte aliquid: jura. 'Sed Jupiter audiet.' Eheu!
Baro, regustatum digito terebrare salinum
Contentus perages, si vivere cum Jove tendis.
Jam pueris pellem succinctus et œnophorum aptas:
Ociùs ad navem: nihil obstat, quin trabe vastâ
Ægæum rapias, nisi solers luxuria antè
Seductum moneat: Quò deinde, insane, ruis? quò?
Quid tibi vis? calido sub pectore mascula bilis
Intumuit, quam non exstinxerit urna cicutæ?

Tun' mare transsilias? tibi, tortâ cannabe fulto,
Cœna sit in transtro? Veientanumque rubellum
Exhalet vapidâ læsum pice fissilis obba?
Quid petis? ut nummi, quos hîc quincunce modesto
Nutrieras, pergant avidos sudare deunces?
Indulge genio, carpamus dulcia: nostrum est,
Quod vivis: cinis et manes et fabula fies.
Vive memor leti: fugit hora: hoc, quod loquor, inde est.
En quid agis? duplici in diversum scinderis hamo:
Hunccine an hunc sequeris? subeas alternus oportet
Ancipiti obsequio dominos; alternus oberres.
Nec tu, quum obstiteris semel, instantique negâris
Parere imperio, Rupi jam vincula, dicas.
Nam et luctata canis nodum abripit: attamen illi,
Quum fugit, a collo trahitur pars longa catenæ.
Dave, citò, hoc credas jubeo, finire dolores
Præteritos meditor: (crudum Chærestratus unguem
Abrodens ait hæc.) an siccis dedecus obstem
Cognatis? an rem patriam rumore sinistro
Limen ad obscœnum frangam, dum Chrysidis udas
Ebrius ante fores exstinctâ cum face canto?
'Euge, puer, sapias: dîs depellentibus agnam
Percute.' Sed censen', plorabit, Dave, relicta?
'Nugaris: soleâ puer objurgabere rubrâ.
Ne trepidare velis, atque arctos rodere casses.
Nunc ferus et violens: at, si vocet, haud mora, dicas,
Quidnam igitur faciam? ne nunc, quum accersor, et ultro
Supplicat, accedam? si totus et integer illinc
Exieras, ne nunc.' Hic, hic, quem quærimus, hic est:
Non in festucâ, lictor quam jactat ineptus.
Jus habet ille sui palpo, quem ducit hiantem
Cretata ambitio? Vigila, et cicer ingere largè
Rixanti populo, nostra ut Floralia possint
Aprici meminisse senes. Quid pulchrius?—At quum
Herodis venêre dies, unctâque fenestrâ
Dispositæ pinguem nebulam vomuêre lucernæ,
Portantes violas, rubrumque amplexa catinum
Cauda natat thynni, tumet alba fidelia vino:
Labra moves tacitus, recutitaque sabbata palles.
Tunc nigri lemures, ovoque pericula rupto:
Hinc grandes Galli, et cum sistro lusca sacerdos,
Incussêre deos inflantes corpora, si non
Prædictum ter mane caput gustaveris allî

Dixeris hæc inter varicosos centuriones :
Continuò crassum ridet Vulfenius ingens,
Et centum Græcos curto centusse licetur.

SATIRA VI.

AD CÆSIUM BASSUM.

Admovit jam bruma foco te, Basse, Sabino ?
Jamne lyra et tetrico vivunt tibi pectine chordæ ?
Mire opifex numeris veterum primordia rerum,
Atque marem strepitum fidis intendisse Latinæ :
Mox juvenes agitare jocos, et pollice honesto
Egregius lusisse senes. Mihi nunc Ligus ora
Intepet, hybernatque meum mare, quâ latus ingens
Dant scopuli, et multâ littus se valle receptat.
Lunai portum est operæ cognoscere, cives.
Cor jubet hoc Ennî, postquam destertuit esse
Mæonides Quintus pavone ex Pythagoreo.
Hîc ego securus vulgi, et quid præparet Auster
Infelix pecori, securus et, angulus ille
Vicini nostro quia pinguior : etsi adeò omnes
Ditescant orti pejoribus, usque recusem
Curvus ob id minui senio, aut cœnare sine uncto
Et signum in vapidâ naso tetigisse lagenâ.
Discrepet his alius. Geminos, horoscope, varo
Producis genio. Solis natalibus est qui
Tingat olus siccum muriâ vafer in calice emptâ,
Ipse sacrum irrorans patinæ piper : hic bona dente
Grandia magnanimus peragit puer. Utar ego, utar ;
Nec rhombos ideo libertis ponere lautus,
Nec tenuem solers turdarum nôsse salivam.
Messe tenus propriâ vive, et granaria, fas est,
Emole. Quid metuas ? occa, et seges altera in herbâ est
Ast vocat officium : trabe ruptâ Bruttia saxa
Prêndit amicus inops, remque omnem surdaque vota
Condidit Ionio : jacet ipse in littore, et unâ
Ingentes de puppe dei, jamque obvia mergis
Costa ratis laceræ. Nunc et de cespite vivo
Frange aliquid, largire inopi, ne pictus oberret
Cœruleâ in tabulâ. ' Sed cœnam funeris hæres
Negliget iratus, quòd rem curtaveris : urnæ

Ossa inodora dabit, seu spirent cinnama surdum,
Seu ceraso peccent casiæ, nescire paratus.
Tune bona incolumis minuas?' Et Bestius urget
Doctores Graios: 'Ita fit, postquam sapere Urbi
Cum pipere et palmis venit vestrum hoc maris expers:
Fœnisecæ crasso vitiàrunt unguine pultes.'
Hæc cinere ulterior metuas? at tu, meus hæres
Quisquis eris, paulùm a turbâ seductior audi.
O bone, num ignoras? missa est a Cæsare laurus
Insignem ob cladem Germanæ pubis, et aris
Frigidus excutitur cinis: ac jam postibus arma,
Jam chlamydes regum, jam lutea gausapa captis,
Essedaque, ingentesque locat Cæsonia Rhenos.
Dîs igitur genioque ducis centum paria, ob res
Egregiè gestas, induco. Quis vetat? aude.
Væ, nisi connives! Oleum artocreasque popello
Largior. An prohibes? dic clarè. Non adeo, inquis
Exossatus ager juxtà est. Age, si mihi nulla
Jam reliqua ex amitis, patruelis nulla, proneptis
Nulla manet patrui, sterilis matertera vixit,
Deque aviâ nihilum superest; accedo Bovillas,
Clivumque ad Virbî: præsto est mihi Manius hæres.
'Progenies terræ!' Quære ex me, quis mihi quartus
Sit pater: haud promptè, dicam tamen. Adde etiam unum,
Unum etiam: terræ est jam filius: et mihi ritu
Manius hic generis propè major avunculus exit.
Qui prior es, cur me in decursu lampada poscis?
Sum tibi Mercurius: venio deus huc ego, ut ille
Pingitur. An renuis? vin' tu gaudere relictis?
'Deest aliquid summæ. Minui mihi: sed tibi totum est,
Quicquid id est. Ubi sit, fuge quærere, quod mihi quondam
Legârat Tadius: nec dicta repone paterna: 66
Fœneris accedat merces: hinc exime sumptus.
'Quid reliquum est?' Reliquum? nunc nunc impensiùs unge,
Unge, puer, caules. Mihi festâ luce coquatur
Urtica, et fissâ fumosum sinciput aure? * * * * *
Vende animam lucro: mercare, atque excute solers
Omne latus mundi, ne sit præstantior alter
Cappadocas rigidâ pingues plausisse catastâ.
Rem duplica. Feci: jam triplex, jam mihi quartò,
Jam decies redit in rugam. Depunge, ubi sistam,
Inventus, Chrysippe, tui finitor acervi.

NOTES

TO

THE SATIRES OF JUVENAL

Decimus Junius Juvenal was born at Aquinum, a town of the Volsci, about the thirty-eighth (or, more probably, the forty-second) year of the Christian era. It is uncertain whether he was the son or the foster-son of a rich freedman, who gave him a liberal education.

From the time of his birth, until he had attained about the age of forty, nothing more is known of him than that his attention was devoted to the study of eloquence, and to declamation, more indeed for his own amusement and improvement, than from any intention to devote himself to a public life.

About this time he applied himself to the study of poetry, and commenced satirizing the predominant vices of the day.

Against Paris, a pantomime dancer, and favorite of the Emperor Domitian, Juvenal seems to have directed the first shafts of satire: in consequence of this attack, he was banished into Egypt, having been ordered to repair thither, as commander of a company of troops, where, soon after, he died, in about the eightieth year of his age.

SATIRE I.

In the beginning of this Satire, the poet gives a humorous account of the reasons which induced him to commence writing:—that, his patience having been entirely exhausted by the rehearsals of wretched poets, he could refrain no longer, but intended to repay them in kind. He afterwards informs us why he devotes himself to Satire in preference to any other kind of poetry, to which he declares he is driven by the vices of the age, of which he gives a summary and general view. Finally, after expressing his indignation, that the liberty of speech, employed by the ancient Satirists, was no longer enjoyed, he makes some bitter reflections on the danger of satirizing living villany, and professes to treat of

the dead, personating, under their names, certain living characters.

1. *Semper . . . tantùm:* 'shall *I* be ever a hearer *only*?'—*ego* used emphatically. It was customary among the ancients to recite their works privately, among their particular friends; or publicly, either in the temple of Apollo, or in the spacious houses of some rich and great man.—*Reponam:* a metaphor taken from the repayment of money.

2. *Rauci . . . Codri:* 'with the Theseïs of hoarse Codrus.'—*Theseïde:* i. e. *recitatione Theseïdis;* a poem or tragedy which described the actions of Theseus, the author of which was *Codrus,* a poor and mean poet, who is here supposed to have made himself *hoarse* by frequently reading his poem.

3. *Togatas:* 'comedies;' there were three different kinds of comedy, each denominated from the dress of the persons represented:—

Togata, so called from the *toga,* a gown worn by the common people, which exhibited the actions of the lower sort:—*Prætexta-ta,* so called from the *prætexta,* a white robe, ornamented with purple, and worn by magistrates and nobles, which described the actions of this class:—*Palliata,* from the *pallium,* an upper garment, worn by the Greeks, and in which the actors were habited, when the manners and actions of the Greeks were represented.

4. *Elegos:* these were short poems on mournful subjects generally, written in hexameter and pentameter verses alternately.

5. *Telephus:* some tedious play on the subject of *Telephus,* son of Hercules and Auge, and king of Mysia, who was wounded by the spear of Achilles, but afterwards healed by its rust.—*Aut . . . Orestes:* 'or *shall the tragedy of* Orestes, the margin of the whole book being already full, and written on the back too, but not yet finished, *waste the whole day*?'

7. *Lucus Martis:* 'the grove of Mars;' that is, as some understand it, the history of Romulus and Remus, whom Rhea Silvia bore in a grove sacred to Mars, near Alba:—this and the other subjects mentioned were so continually dinned into his ears, that the places were as familiar as his own house.

8. *Æoliis . . . rupibus:* to the north of Sicily are seven rocky islands, which were called the Æolian or Vulcanian (now the Lipari) islands. To Hiera, one of these, (now Vulcano,) Juvenal probably refers; and by *antrum Vulcani* et Cyclopum, *Ætna* is meant.

9. *Quid . . . columnæ:* the construction is, *Platani Frontonis, convulsaque marmora, et columnæ ruptæ assiduo lectore, semper clamant quid venti agant,* &c.—*Quid . . . venti:* this either alludes to some tedious poetical treatise on the nature of the winds, or to some play on the amours of Boreas and Orithyia, the daughter of Erechtheus, king of Athens.

10. *Unde . . . pelliculæ:* i. e. Jason, who, by the assistance of Medea, stole the golden fleece from Colchis.

11. *Monychus:* a general name for the Centaurs, because they are described as having hoofs (ὄνυξ) not cleft (μόνος). In the battle with the Lapithæ, they plucked up trees by the roots, and *flung them like darts* at the enemy. It alludes here to some poem on this subject.

12. *Frontonis platani:* Fronto, a noble Roman, famous for his learning, who was in the habit of lending his porticoes to the poets of his times to recite their verses: these porticoes were shaded with plane trees, supported by marble pillars, and adorned with statues.—*Convulsaque . . . clamant:* 'the convulsed marble reëchoes:' this relates either to the *statues* almost shaken from their pedestals with the noise; or to the marble *inlaid in the walls;* or to the *pavement*, which seemed likely to be *torn asunder* by the continual bawling.

13. *Assiduo . . . columnæ:* 'the pillars split by the incessant recitations of the poets.'

14. *Exspectes . . . poëtâ:* sc. *ut carmina et scribant et recitent.*

15. *Et . . . subduximus:* the meaning is; and I, for this reason (*ergò*, i. e. *ut eadem a me exspectes, ut carmina aliquando scribere possem atque recitare; et quia insanabile scribendi cacoëthes carmina nunc tenet tot homines*), have frequented the schools of grammarians and rhetoricians.—*Manum ferulæ subduximus:* the following is the best interpretation of this clause; *et nos in disciplinâ ludimagistri fuimus, et, manum ferulæ præbere coacti,* illam *metuentes sæpe subduximus.* Id facetè dictum pro: *scholas frequentavi.*—*Et . . . dormiret:* in the schools, discussions and declamations on various subjects were introduced; one of these discussions, while Juvenal was at school, was "whether Sylla should take the dictatorship, or live in ease and quiet as a private man?" He had maintained the latter proposition.

18. *Periture . . . chartæ:* 'paper that will be wasted' by others, if I do not use it.

19. *Cur . . . edam:* the construction is, *tamen, si vacat, et placidi admittitis rationem, edam cur libeat decurrere hoc campo potiùs, per quem magnus,* &c.—*Decurrere:* a metaphor, taken from chariot racing, and applied here to the writing of Satire.

20. *Auruncæ:* Aurunca, an ancient city of Latium, in Italy, was the birthplace of the great Roman satirist, Lucilius.

21. *Admittitis: admitto* literally signifies to 'admit,' but it is sometimes used with *auribus* understood, and then it signifies 'to hearken, to attend.'

22. *Quum tener . . . Satiram non scribere:* the construction is, *difficile est non scribere Satiram, quum tener spado,* &c.—*Mævia . . . aprum: Mævia* put here for any immodest woman; in the time of Domitian, some women had the impudence to appear in the amphitheatre, and there perform the part of gladiators.—*Tuscan boars* were considered the fiercest.

25. *Quo . . . sonabat:* the person alluded to is supposed to have

been either *Cinnamus*, or *Licinius*, the freedman and barber of Augustus.—*Gravis . . . mihi:* 'troublesome to me, a youth.'

26. *Quum . . . Crispinus:* 'when Crispinus, one of the lowest of the Egyptians, once a Canopian slave.'—*Canopi:* a city of Egypt addicted to all manner of debauchery.

27. *Crispinus:* from a slave, he had been made master of the horse to Nero.—*Tyrias . . . lacernas:* the Romans used to fasten their cloaks *(lacerna)* round the neck with a loop. Crispinus wore his so loose, that he is here described as raising it up with his shoulders.—*Tyrias:* 'dyed with Tyrian purple;' which was very expensive.

28. *Ventilet . . . aurum:* the Romans arrived at such a height of luxury, that they wore large and heavy rings in winter, but lighter ones in summer. The effeminate Egyptian is here represented as 'waving to and fro' *(ventilo)* his hand in the air, to cool his fingers (or, more probably, to display his ring), on one of which he wore a summer ring.

29. *Majoris . . . gemmæ:* 'of a larger size,' that is, 'a winter ring.'

31. *Tam ferreus:* 'so insensible;' so much of the nature of iron.

32. *Lectica:* this was a sort of 'sedan,' with a couch in it, in which the great men were carried by their servants.—*Mathonis: Matho* had been a lawyer, but turned informer to Domitian, and thereby had amassed a great fortune.

33. *Plena ipso:* this alludes either to his corpulency, or to the haughty manner, which he assumed while in the sedan.—*Delator:* critics are divided about the man, who followed Matho. The old Scholiast says it was *Heliodorus*, the Stoic, who informed against L. Junius Silanus, Massa, and Carus; others, that it was *Egnatius Celer*, a Stoic philosopher, who, by false testimony, ruined his friend and pupil, Bareas Soranus: but more probably it was *M. Regulus*, mentioned by Pliny, who carried on the trade of informer under Nero and Domitian. Or, perhaps, the poet did not allude to one informer, but to several.—*Magni amici:* this means either that the informer was in the employ of some *distinguished friend*, for instance the Emperor; or that he had laid information against some illustrious friend of himself, or of the Emperor.

34. *Comesâ:* robbed and destroyed by secret accusations, or pillaged by informers for hush-money.

35. *Massa: Massa Bebius*, an infamous informer.

36. *Carus: Metius Carus*, another informer, who bribed *Regulus* to avoid some secret accusation.—*Thymele . . . Latino: Thymele* was the wife of *Latinus*, a famous mimic; she was 'sent privately' by her husband and prostituted to *Regulus*, to avoid some information which *Latinus* dreaded.

38. *Quum . . . prostantis:* he now satirizes such guardians as enrich themselves by the spoils of the young men intrusted to

their care; the ward was afterwards reduced by their villany to such poverty, as to be obliged to prostitute himself for his support. —Some texts have *pupillæ.*—*Populum . . . premit:* 'presses on, and incommodes the passengers with his train of attendants.'

39. *Et hic . . . bibit:* the construction is, *et hic Marius exsul damnatus inani judicio (enim quid, &c.) bibit ab octavâ.*—*Inani:* 'vain,' because, though inflicted on *Marius*, the injured province received no recompense.

41. *Ab octavâ:* the eighth hour of the natural day, or two o'clock, P. M., which may be considered as an instance of great luxury, the Romans not being in the habit of sitting down to their meals sooner than the ninth hour.—*Marius: Marius Priscus* was pro-consul of Africa, and being prosecuted by the province for cruelty and extortion, was convicted, fined, and banished from Italy. Yet retaining the greater part of his former spoils, he lived in a wanton exile; while the Africans returned home with the wretched consolation of having defrayed their own expenses, and seen the money, levied on their oppressor, carried to the Roman treasury.—*Fruitur . . . iratis:* i. e. *gaudet irâ deorum*, i. e. *damnatione;* though Marius had by his crimes incurred the anger of the gods, and suffered condemnation in a court of justice, still he received no injury, but lived in the highest luxury.

42. *Victrix: victrix* was a law term, applied to those who gained a suit.

43. *Venusinâ . . . lucernâ:* 'the Venusinian lamp,' that is, 'the pen of Horace himself,' who was born at Venusium, a city of Apulia.

44. *Agitem:* a metaphor from hunting wild beasts.—*Sed . . . Heracleas: fabulas* understood; 'but why should I rather write poetic fables on the labors of Hercules.'

45. *Diomedeas: fabulas* understood; 'the exploits of Diomede.' See Class. Dict.—*Mugitum Labyrinthi:* i. e. the Minotaur; see Class. Dict.

46. *Et . . . puero:* i. e. the story of Icarus. See Class. Dict.—*Fabrumque volantem*, i. e. the story of Dædalus. See Class. Dict

47. *Leno . . . bona:* 'the husband, who turns pander, receives the goods of the adulterer,' as the price of his wife's prostitution.—*Si . . . uxori:* Domitian made a law which prohibited the use of litters and the right of inheritance to adulterous wives. This was evaded by making their husbands panders to their lewdness, and thus causing the legacies to be given to them.

48. *Spectare lacunar:* as inobservant of his wife's infamy.

49. *Doctus . . . naso:* a cup was also set before the husband (another device), which he pretended to have drunk, and then nodded and snored as if in a drunken sleep.—*Vigilanti:* the poet uses the epithet *vigilanti*, here, very humorously, to denote that though the man seemed to be fast asleep by his snoring, yet his nose seemed to be awake by the noise it made.

50. *Quum . . . amicæ:* another cause of indignation. It is un-

certain to what person he here alludes; some understand *Cornelius Fuscus*, who was charioteer to Nero, as *Automedon* was to Achilles; others, *Tigellinus*.

51. *Bona . . . præsepibus:* 'has squandered his property in keeping and breeding horses.'

52. *Majorum censu:* 'his family estate.'

54. *Ipse . . . quum se jactaret:* 'when he was insinuating himself into the favor.'—*Ipse:* Nero.—*Lacernatæ . . . amicæ:* we are by this to understand *Sporus* (Sueton. cap. 28), whom Juvenal humorously mentions in the feminine gender. The *Lacerna* was worn only by men.

55. *Nonne . . . quadrivio:* might not one amuse himself in filling a large book with the objects of satire, which present themselves in the very streets.—*Ceras . . . capaces:* 'large waxen tablets;' these were thin pieces of wood, covered over with wax, on which the ancients wrote with the point of a sharp instrument, called *stylus:* it had a blunt end to rub out with.

56. *Quum . . . udâ:* the construction is, *quum jam signator qui fecerat se lautum falso* (i. e. *crimine falsi*), *et beatum exiguis tabulis, et gemmâ udâ, feratur sextâ cervice, patens hinc, &c.*—*Sextâ cervice:* in a litter carried on the shoulders of six slaves.

57. *Hinc . . . patens:* 'exposed on every side' to the view of the passengers, and not ashamed of the means which he had taken to enrich himself.—*Nudâ:* 'unveiled;' or it may be rendered almost 'empty,' as filling the sedan himself.

58. *Multùm . . . supino:* 'much resembling the supine and effeminate Mæcenas.' Sat. XII. 37.

59. *Falso:* i. e. *crimine falsi*, which, in the Roman law, signified the forging of wills, counterfeiting public money, &c. Some texts have *signator falso:* it would then signify 'a signer to a false will;'—'a forger of wills.'—Some suppose that the poet refers particularly to *Tigellinus*, a favorite of Nero, who poisoned three uncles, and, by forging their wills, made himself heir to their estates.

60. *Exiguis tabulis:* 'short testaments,' which in a few words bequeathed the entire property to one person alone.—*Gemmâ . . . udâ:* a seal, cut from some precious stone or gem, worn in a ring on the finger, and occasionally used to seal deeds, &c. This they used *to wet* to prevent the wax sticking to it.

61. *Occurrit . . . maritos:* another subject for satire presents itself: women who poison their husbands, and that with impunity.—*Matrona potens:* on account of the epithet *potens*, some think *Agrippina* is meant, who poisoned her husband Claudius.—*Calenum vinum* understood; *Cales* or *Calenum* was a town of Campania, in Italy, famous for excellent wine.

62. *Viro . . . sitiente:* this may either be the ablative absolute, or *sitiente* is the ancient form of the dative for *sitienti.*—*Rubetam.* a toad, that is, poison extracted from a toad.

63. *Rudes:* before 'unskilled' in the art of poisoning.—*Melior*

Locusta: 'a better Locusta,' a greater proficient in the art of poisoning, than *Locusta* herself. This woman assisted *Nero* in poisoning *Britannicus*, and *Agrippina* in poisoning *Claudius*.

64. *Per famam et populum:* i. e. not secretly, but openly, the report of what had been done being generally circulated.—Through a crowd of people, who are talking freely of the murder which had been committed.—*Nigros:* putrid and black with the effects of the poison.

65. *Gyaris:* *Gyaros*, or *Gyari*, or *Gyara*, was a small and barren island in the Ægean sea, to which criminals were banished by the Romans.

67. *Hortos:* beautiful retreats, where they had gardens of great taste and expense.—*Prætoria:* this word denotes the country-seats of noblemen, as well as the palaces of great men in the city.—*Mensas:* tables made of ivory, marble, and other expensive materials.

68. *Argentum vetus:* 'ancient plate,' valuable on account of the workmanship.—*Caprum:* the goat, being sacred to Bacchus, was frequently represented in *bass relief* on drinking vessels, as standing and browsing on the vine.

69. *Quem: poëtam* understood; where is the poet, that could sleep and not write satires?—*Corruptor:* the father-in-law who takes advantage of the covetousness of his daughter-in-law, to debauch her.

70. *Prætextatus:* the *prætexta* was a white silk gown, trimmed with purple, worn by the sons of the nobility, till they were seventeen years of age.

72. *Cluvienus:* some wretched poet.

73. *Ex quo . . . libelli:* i. e. all the vices, that have existed, and have been increasing ever since the deluge, shall be the subject of my satire.—*Deucalion:* See Class. Dict. and Ovid's Metamorph., Book I, 244–415.

75. *Mollia:* 'becoming soft,' as they gradually warmed with life.'

77. *Timor:* 'fear of future evil.'

78. *Discursus:* the 'inconstancy' of the human mind; or the desires and labors of men in acquiring wealth or power.—*Farrago:* 'the composition;' this word signifies 'a medley,—a mixture,' particularly, of many sorts of corn to feed cattle.

79. *Quando . . . sinus:* a metaphorical allusion to the sail of a ship when expanded to the wind, the centre of which is called *sinus*, 'the bosom.' 'When did avarice spread itself so extensively?'

80. *Alea:* 'the die,' a chief instrument of gaming; put here, by *metonymy*, for 'gaming' itself. All games of hazard were called *alea*, and were forbidden by the Roman laws.

81. *Hos animos: quando alea* (sc. *cepit* or *occupavit) hos* (i. e. *tot) animos;* 'when did gaming occupy so many minds?'—or *habuit* understood; *animus* would then signify 'spirit;' 'when was gam-

bling carried on with such spirit?'—*Neque . . . arcâ* gaming is carried to such an extent that they are not content to play for what can be carried in their purses, but they stake whole chests of money at a time.

83. *Illic:* 'there, among the gamesters.'—*Dispensatore . . . armigero:* the *armigeri* were servants, who followed their masters, bearing their arms when they went to battle. 'The steward being armor-bearer,' that is, carrying for their masters money and every thing necessary for gambling.

84. *Simplexne furor:* 'is it not more than madness?'—*Sestertia centum:* 'a hundred thousand sestertii:' about $3570. See Adam's Lat. Gram., p. 289.

85. *Horrenti:* 'shivering with cold.'—*Reddere:* for the simple *dare.*—He here censures those gamblers who had rather lose an immense sum than supply their families with the necessaries of life.

86. *Quis totidem:* sc. *avus.*—*Quis . . . avus:* 'which of our ancestors ever supped in private on seven dishes.' The ancient Roman nobles, to display their munificence, were in the habit of giving costly entertainments to their friends and dependants: but the rich men of latter times excluded them, and sat down to sumptuous entertainments, provided for themselves alone.

87. *Sportula:* this was 'a little basket' or pannier, made of a kind of broom, called *sportum.* According to Suetonius, Nero forbade clients to be introduced to the entertainments of the rich, as had been the custom among the ancients, but ordered, that a dole of victuals or money might be distributed to them, in *little baskets,* at the outer gate.

88. *Parva:* as containing only a trifle of one hundred farthings, or as implying, that the dole was every day diminished in value.—*Turbæ . . . togatæ:* the common people were called *turba togata,* from the gowns *(toga)* they wore.—In the times of the Cæsars, the *toga* was not in general use, and it was scarcely ever worn then, except by the poorest and lowest of the Roman people.

89. *Ille:* Ruperti understands this as applying to the sordid rich man himself, and not, as most suppose, to the steward of the man who distributed the dole.—*Et trepidat:* lest the dole should be given to an impostor.

91. *Agnitus:* 'recognised as one of his clients.'

92. *Ipsos Trojugenas:* 'the very descendants of Ænĕas.' The poet now inveighs against many of the Roman nobility, who were so mean as to scramble among the poor for these donations. The word *ipsos* makes the sarcasm the stronger.

93. *Da . . . tribuno:* these words we may suppose spoken by the rich man to his steward; or we may understand them as spoken by these officers themselves—"Give to me the prætor, &c."—*Prætori:* the *prætor* was the chief magistrate of the city and had the power of judging matters of law between the citizens.—*Tribuno:* the *tribunes,* at their first institution, were two,

afterwards ten, and were defenders of the liberties of the people against the encroachments of the nobles.

94. *Sed . . . est:* spoken by the steward to his master, or to the Prætor and Tribune.—*Libertinus:* 'an enfranchised slave.'—*Adsum:* 'I came.'

96. *Natus . . . Euphratem:* the *Euphrates*, a river of Mesopotamia, running through Babylon. From this part of the world many slaves were carried to Rome; the *freed-man*, therefore, acknowledges himself of a servile condition.—*Molles . . . fenestræ:* slaves from the eastern countries, had their ears bored as a mark of servitude, and hung with ear-rings: the epithet *molles* may imply, that this custom was considered at Rome a mark of effeminacy; or *molles in aure fenestræ* may, by the figure *hypallage*, be put for *molli in aure fenestræ*.

97. *Sed . . . parant:* 'but my five warehouses bring me in 400 sestertia,'—this was equal to a knight's estate.

98. *Purpura . . . major:* 'the office of consul.'

99. *Laurenti . . . Corvinus:* one of the noble family of the *Corvini*, but so reduced, that he was obliged to keep sheep, as a hired shepherd (or, more properly, on a hired farm), at Laurentum, a town of ancient Latium, in which were extensive pastures.

101. *Pallante: Pallas* was a freed-man of Claudius.—*Licinis:* the name of several rich men, particularly of a freed-man of Augustus, and of Licinius Crassus, surnamed *Dives.*—*Exspectent . . . tribuni:* the words of the poet, indignant at the arrogance of these upstarts.

102. *Sacro . . . honori:* 'the sacred office of tribune:' if any one injured a tribune, his life was devoted to Jupiter, and his family were sold at the temple of Ceres.

103. *Pedibus . . . albis:* the naked feet of foreign slaves, offered for sale, were whitened with chalk.

105. *Funesta:* 'destructive,' as being the source of unnumbered evils.

108. *Salutato . . . nido:* 'and *the temple of* Concord, which chatters, the *storks'* nest being visited.' The temple of Concord was erected by Tiberius, at the request of his mother Livia. About this temple, storks and other birds were in the habit of building their nests. What the poet says, alludes to the chattering noise made by these birds, when the old ones revisited their nests, after having been out in quest of food for their young. Commentators remark that Concord was worshipped under the form of a stork, being very easily tamed, and that the flight of these birds was considered a peaceful omen. Some understand the bustle of the senate hurrying into this temple, where they held their meetings. Others think, the poet satirically intimates, that this building was already in ruins, and inhabited only by birds.

109. *Summus honor:* 'the highest honor,' that is, 'peop e of the highest rank.'

110. *Rationibus:* 'to their yearly income.'

111. *Comites:* 'the clients.'—*Hinc:* 'from hence,' that is, from the dole they receive.

112. *Fumusque domi:* 'the smoke of the house;' satirically for the 'green wood,' which the poor were compelled to buy, as being the cheapest, and which filled their houses with an abundance of smoke.—*Densissima . . . lectica:* 'a very thick crowd of litters.'

113. *Quadrantes:* the *quadrans* was the fourth part of an *as*, worth about one third of a cent; a hundred of these were put into the *sportula* or dole-basket.—*Sequitur . . . uxor:* the husband carries about his sick wife to claim her share.

115. *Hic . . . sellam:* another brings an empty litter.

117. *Galla . . . est:* addressed by the husband to the dole distributor.

118. *Profer . . . caput:* 'put your head out of the litter,' that I may see if you are there; says the dispenser of the dole.—*Noli . . . quiescit:* the answer of the husband.

119. *Ipse dies:* the poet, having satirized the avarice of the higher sort, now ridicules the idle manner in which they spent their time.

120. *Sportula:* sc. *petitur.*—*Forum:* the place where courts of justice were held: the 'third forum' is meant, which was built by Augustus, and adorned with an ivory statue of Apollo, called here *juris peritus*, from the constant pleadings of the lawyers.

121. *Triumphales:* the statues of eminent persons, who had triumphed over the enemies of the state; these were placed in the *forum* of Augustus, and in other public parts of the city.

122. *Arabarches:* 'Arabian prefect;' Pompey is thus called by Cicero; but some infamous person is here alluded to, who had been prefect over Arabia, and had by extortion returned to Rome with great riches, and in consequence of his wealth a statue was erected to him, as to the Egyptian mentioned in this verse, who is supposed by some to have been in a similar situation in Egypt.

127. *Rex horum:* 'the patron of these clients;' *rex* not only signifies a king, but any great or rich man.—*Vacuis . . . jacebit:* the Roman men, at their meals, lay on couches, the women sat on chairs; several of these couches are here supposed to be placed round the table formerly occupied by the friends and clients of the rich man, but they are now vacant; the selfish glutton alone partakes of the splendid entertainment.

128. *Orbibus:* some understand this to mean 'circular dishes;' others 'tables,' which were at first made square, but afterwards of a *round* form.

129. *Unâ mensâ:* 'at a single meal;' or, perhaps, more properly, 'at a single course.' Servius, on Virg. Æn. I. 740, remarks, that the tables were brought in with the dishes upon them, and not the dishes brought in to be placed upon the table. The first table *(prima mensa)* was covered with meats, &c.; the second *(secunda mensa)* with fruit.

130. *Parasitus:* from παρὰ, near, and σῖτον, food: parasites were a kind of jesters and flatterers, who were often invited to the entertainments of the rich. The rich men had now become so mean and avaricious, that they did not invite even a parasite to flatter and divert them.—*Sed quis:* 'but who, even a parasite?'

131. *Totos . . . apros:* 'whole boars at a time;' the wild boar, particularly the Tuscan, was considered a very great luxury: the poet speaks as if boars were made and produced for no othe purpose than convivial entertainments.

134. *Crudum pavonem:* 'an undigested peacock.'—*Balnea:* it was customary to bathe before meals; the contrary was thought unwholesome.

135. *Hinc:* from gluttony, &c.—stomachs overloaded with undigested food.—*Intestata senectus:* i. e. old gluttons so suddenly taken off, that they had not time to make their wills.

137. *Ducitur:* sc. *ad bustum;* is carried forth to burial.—*Iratis:* because you died without a will, and consequently left them nothing.

139. *Minores:* 'descendants.'

140. *Omne . . . stetit:* 'every kind of villany has long since arrived at its highest pitch.'—*In præcipiti:* a metaphor taken from a high mountain or tower.—*Utere . . . sinus:* a metaphor taken from sailors; 'then, Satire, hoist thy sails, spread all thy canvass.'

141. *Dicas . . . arenâ:* here the poet imagines himself interrupted by some friend, dissuading him from writing satire.

142. *Priorum:* sc. *poëtarum:* alluding to Lucilius, Horace, Varro, and other satirists of former times, who were permitted openly to satirize the prevailing vices of their day.—*Materiæ:* the *æ* in this word is preserved from clision.

143. *Flagrante:* 'inflamed with satiric rage.'

144. *Simplicitas:* the open and unmasked manner of writing.—*Cujus . . . nomen:* it is hardly safe to mention now the liberty of the old writers.

145. *Mucius:* *Titus Mucius Albutius* was openly and severely satirized by *Lucilius;* but in those days of liberty, no ill consequences were apprehended.

146. *Pone Tigellinum:* 'mention Tigellinus in your satires,' and your destruction will be certain. Tigellinus was an infamous favorite of Nero and Galba.—*Tædâ . . . illâ:* 'you will blaze in that torch;' you will be wrapped round with pitch and tow, and set on fire like a torch. Nero, after having set fire to the city, laid the blame on the Christians, and in this manner burned many of them.

147. *Quâ:* i. e. in the amphitheatre.—*Stantes:* 'in an erect posture,' being fastened to a stake.—*Fixo:* the point of a sword or other sharp instrument was placed against the neck of the criminal, to oblige him to keep his head in an erect posture.

148. *Latum . . . arenâ:* 'you draw a wide furrow in the midst of the sand.' You plough the barren sand, which yields nothing

i. e. you expose your life in attacking Tigellinus or any other infamous character, but you do no good; your labor is all in vain This is the explanation of the line according to the reading adopted in the text *(diducis:)* but *diducit* or *diducet* are found in most editions: commentators endeavor to explain these readings in various ways, but none of them are satisfactory.—Ruperti, in his first edition, has *diducit*, but, in his improved edition of 1818 has *diducis*.

149. *Qui . . . nos:* this is the indignant answer of the poet to his friend, who advises him not to write satire.—*Qui patruis:* Tigellinus is probably here meant, who poisoned three uncles, that he might obtain their property.—*Aconita:* the extract of the poisonous herb *wolf's-bane*, used also, as here, for any poison whatever.

150. *Pensilibus plumis:* it was a great luxury to have a mattrass and pillow stuffed with feathers, on which the great man reclined in his sedan: hence the term *pensilibus*, 'hanging in the air,' is applied to *plumis*, as being in the sedan, which hung in the air, as it was carried along by the bearers.

151. *Quum . . . pœnitet:* the poet's friend now continues his advice.

152. *Accusator . . . est:* there will be an accuser of him, who shall only say, 'That is the man.'

154. *Committas:* 'you may match in battle.'—*Nulli . . . Achilles:* 'the history of Achilles slain by Paris will offend no one.'

155. *Quæsitus Hylas:* by Hercules, who had lost him.—*Urnamque secutus:* having fallen into the fountain after his pitcher. See Class. Dict.

156. *Ardens:* 'burning with satiric rage.'

157. *Infremuit:* a metaphor from the roaring of a lion.—*Rubet:* reddens with anger and shame.—*Frigida . . . criminibus:* 'chilled with horror at his guilt.'

159. *Indè:* i. e. from the reprehension of their guilt.—*Iræ et lacrymæ:* anger at the satirist; tears at the exposure of their crimes.—*Tecum . . . tubas:* 'weigh well, therefore, in your mind,' says the adviser and friend, 'these admonitions, before you sound the trumpet,' and make the charge upon the guilty.

160. *Duelli:* for *prælii; duellum* is properly a fight between *two*.

161. *Experiar . . . Latinâ:* well, says Juvenal, since satirizing the living is attended with so much danger, I will try how far I may be allowed to satirize the dead. He therefore lashes the vicious of his own day under the names of persons long before dead.

162. *Tegitur cinis:* it was customary, at this time, at Rome to burn the bodies of the dead, and to place the ashes in funereal urns.—*Flaminiâ . . . Latinâ:* the Flaminian and Latin ways were remarkable for having on them the urns and monuments of many noble Romans. Hence originated the use of *siste viator* on mon

uments and tombs. The *Flaminian* took its name from C. Flaminius, who paved it; the other was called the *Latin*, because it commenced at the Latin gate, and led to Sinuessa, the most remote of the towns of Latium. It was ordered by the law of the twelve tables, that no person should be buried within the walls of the city; hence the urns of the great were buried, and their monuments erected on these celebrated roads or ways.

SATIRE II.

This Satire contains an animated and severe attack upon the hypocrisy of philosophers and priests, and the effeminacy of military officers and magistrates; it exposes their ignorance, profligacy, and impiety, with just severity.

1. *Sauromata:* '*the Sauromatæ*,' or 'Sarmatians,' were a barbarous people, residing in the northern parts of Europe and Asia. —*Glacialem oceanum:* the northern ocean, which was always frozen.—The poet intimates, that he wishes to leave Rome, and retire even to the most inhospitable regions, when he hears hypocrites talking in praise of morality.

2. *Audent:* sc. *disputare* or *præcipere.*

3. *Curios:* The Curian family was honored at Rome, on account of *M. Curius Dentatus*, who was thrice consul, and remarkable for his courage, honesty, and frugality.—*Simulant:* sc. *se esse.*—*Bacchanalia vivunt:* 'live like the votaries of Bacchus.' *Bacchanalia*, a Græcism for *Bacchanaliter.*

4. *Indocti:* their pretensions to learning are as vain, as to virtue and morality.—*Plena . . . gypso:* 'every corner filled with busts.' *Gypsum* signifies any kind of plaster, of which images and busts were made.

5. *Chrysippi:* Chrysippus was a Stoic philosopher, a disciple of Zeno, and a celebrated logician.

6. *Si quis:* for *qui.*—*Aristotelem similem vel Pittacon:* 'an image resembling Aristotle or Pittacus.'

7. *Archetypos . . . Cleanthas:* 'original images of Cleanthes.' Those, which were done from the life, were called *archetypi*, from ἀρχή, beginning, and τυπός, form.

8. *Fronti:* 'the outward appearance.'

9. *Tristibus obscœnis:* i. e. hypocrites, grave as to their outward appearance, but within full of the most horrid obscenities, which they practise in secret.—*Castigas turpia:* 'dost *thou* censure these crimes in others,' when thou art thyself as vile as they?

10. *Loripedem . . . albus:* these proverbial expressions show the impudence and folly of those persons who censure others for the vices which they practise themselves.

11. *Gracchos:* two brothers, Gaius and Tiberius, tribunes of the people, who caused great disturbances on their introducing the Agrarian laws. See Class. Dict.

13. *Verri:* Verres was a prætor in Sicily, and was condemned and banished for plundering that province.—*Miloni:* Milo slew Clodius, and was unsuccessfully defended by Cicero. The *i* of *Verri* in this line is preserved from *elision.*

15. *Tabulam Sullæ:* Sulla or Sylla was a noble Roman of the family of the Scipios. He was very cruel, and first set up *tables of proscription,* by which many Romans were put to death.—*Discipuli tres:* the triumvirs, Augustus, Antony, and Lepidus, who followed the example of Sulla, and are therefore called his *disciples* in cruelty and murder.

16. *Tragico . . . concubitu:* 'tragical intrigue.'—*Adulter:* Domitian.

17. *Revocabat:* 'was reviving.'—At the very time when Domitian was carrying on an intrigue with his niece Julia, he was reviving the severe laws of Julius Cæsar against adultery.—*Omnibus:* sc. *adulteris.*

19. *Vitia ultima:* for *vitiosi ultimi;* the abstract for the concrete.

21. *Ex illis:* sc. *simulatoribus.*

22. *Lex Julia:* against adultery and lewdness.

25. *Tertius . . . Cato:* there were *two* eminent persons of this name. *Cato Censorinus,* remarkable for his gravity and strict discipline, while he was censor; and *Cato Uticensis,* a rigid moralist, who slew himself at Utica, after Cæsar had conquered Pompey: to these, says Lauronia, continuing her irony, heaven has added *a third Cato,* by sending us so severe a moralist as thou art.

26. *Opobalsama:* this was some kind of perfumery, used by the effeminate among the Romans.

27. *Tabernæ:* i. e. where you purchased your perfumery.

28. *Vexantur:* 'are to be revived.'—*Leges ac jura:* 'statutes and laws.'

29. *Scatinia:* sc. *lex;* this was a law against unnatural lust.

30. *Faciunt hi plura:* they far outdo the other sex in things worthy of reprehension.

31. *Junctæ . . . phalanges:* a metaphor taken from the Roman manner of engaging. A *phalanx* properly signifies a disposition to attack the enemy by the infantry, with every man's shield so close to another's, as to unite, and make a sort of impenetrable wall. This is said to have been first invented by the Macedonians: *phalanx* is therefore to be considered as a Macedonian word.

34. *Nunquid . . . causas:* 'do we plead causes?'—do we women usurp the province of the men?

36. *Coliphia:* 'wrestlers' diet.' The *coliphium* was a kind of dry diet, which wrestlers used to make themselves strong and firm-fleshed.

37. *Vos . . . vellera:* you have become so effeminate as to forsake manly exercises, and addict yourselves to employments fit only for women.—*Lanam trahitis;* 'you card wool.'—*Calathis:*

the *calathi* were little osier or wicker baskets, in which the women used to carry to their employers the work they had finished.

39. *Penelope:* the wife of Ulysses. See Class. Dict.—*Arachne:* Arachne was a Lydian damsel, very skilful in spinning and weaving. She is fabled to have contended with Minerva; but having been conquered, she hanged herself, and was, by that goddess, changed into a spider.

40. *Horrida . . . pellex:* 'a dirty harlot.'—*Codice:* 'on a log of wood.' Mistresses of families, says the old scholiast, if they became jealous of their female slaves, used, by way of punishment, to fasten them to a large log of wood before the door, and keep them at incessant labor.

41. *Cur . . . liberto:* 'why Hister made his freed-man his sole heir.'

42. *Puellæ:* 'to his young wife.'

44. *Tu . . . cylindros:* this apostrophe may be supposed to be addressed to some unmarried woman, who is standing by. It may be paraphrased thus: "you hear what you are to expect: I advise such of you, as wish to be rich, to marry, and keep your husbands' secrets."—*Cylindros:* these were precious stones of an oblong and round form, which the ladies wore, suspended from their ears. Here the word seems to signify all kinds of gems.

45. *De nobis:* 'upon us, poor women,' if we have committed or have been suspected of committing any fault.—*Post hæc:* sc. *flagitia vestra;* i. e. when you, on the contrary, commit the greatest crimes with impunity.

46. *Dat . . . columbas:* men, who, like *ravens* and other birds of prey, are full of mischief and vice, are yet excused: but women, comparatively harmless as *doves*, when they chance to err, hear of nothing but punishment.

47. *Canentem:* 'proclaiming aloud.'

48. *Stoicidæ:* 'Stoicides.' This word seems to have been framed for the occasion, with a feminine ending, the better to suit the characters and to intimate the effeminacy of these pretended Stoics.—*Lauronia:* sc. *dixerat.*

50. *Cretice: Creticus* was descended from the family of that Metellus, who was called *Creticus*, from the conquest of *Crete.*

51. *Proculas et Pollitas:* the names of particular women, who were condemned, under the Julian law, for incontinence, but were so well known, as to stand here for lewd women in general. The magistrate Creticus could condemn such women as these, when brought to trial before him, while he, by his immodest dress, showed himself worse than they.

51. *Labulla . . . Carfinia:* notorious adulteresses.

52. *Talem . . . togam:* these women, bad as they are, would not appear in such a dress as their judge now wears: or this may more probably allude to the custom of obliging women, convicted

of adultery, to pull off the *stola* or woman's garment, and put on the *toga* or man's garment, which stigmatized them as infamous; but even this was not so infamous as the transparent dress of the judge.—*Sed . . . æstuo:* the words of the judge, to excuse his appearance in such a dress.

54. *Nudus . . . turpis:* the answer of the poet.—*Nudus:* i. e. *solâ vestitus tunicâ;* like γυμνὸς in Greek.—*Agas:* 'administer justice.'

55. *En . . . aratris:* the answer of Creticus, ridiculing the objections made to his own appearance.—The dress you would have me assume is so ridiculous, that if, dressed in a tunic alone, you should present yourself in the judgment-seat, the people, recently victorious, whose wounds are scarcely healed, and the rough mountaineers, leaving their rustic labors, would flock around you through desire of hearing and seeing you.—This is the explanation given by Ruperti.—Most interpreters understand the passage as expressive of the indignation of the poet at having so effeminate a judge in office.

58. *Quid . . . testem:* the answer of the poet;—you say what is right, Creticus, but how much more would one be astonished at seeing a judge dressed as you are; your dress would disgrace a witness, much more a judge.

61. *Dedit . . . labem:* i. e. you owe all this effeminacy to the company you have kept; by this you have been infected.

64. *Uva . . . ab uvâ:* a proverbial expression from the ripening of the black grape, which has a blue or livid color: the grapes do not assume this hue all at once, but one after the other; which the vulgar suppose was owing to the grapes looking upon each other, and thus contracting the same color.

A proverbial expression of a similar kind is found in many languages. "One plum gets color by looking at another," is said to be a common phrase in Persia, to signify the propagation of an opinion, custom, &c.

66. *Accipient te:* the poet now exposes a set of unnatural wretches, who, in imitation of women, celebrated the mysteries of the *Bona Dea* or *Good Goddess,* who was a Roman lady, the wife of one Faunus, and famous for her chastity; after her death she was consecrated. Sacrifices were performed to her only by night and secretly; to her was sacrificed a sow pig. At these rites none but women were admitted.

At the new institution, of which the poet is now speaking, no females were admitted.

68. *Monilia:* 'necklaces;' these were peculiar to females; but the wretches, spoken of here, assumed not only the dresses and ornaments of females, but also, that they might resemble women as much as possible, went through the same rites and ceremonies.

70. *Magno cratere:* 'a large goblet,' out of which they poured libations.—*More sinistro:* 'by a perverted custom,' they exclude

all women from these ceremonies, as men were excluded from the rites and mysteries of the 'Good Goddess.' So that the proceedings of these men were an utter perversion of the female rites.

73. *Nullo . . . cornu:* at the sacrifices of the *Bona Dea*, it was usual for some of the women to make a lamentable noise *(gemit)* with a horn. The male worshippers had no women among them for this purpose.—*Nullo tibicina cornu* is put, by the figure *hypallage*, for *nulla tibicina cornu.*

74. *Secretâ . . . tædâ:* 'by private torchlight.'

75. *Cecropiam . . . Cotytto: Cotytto* was a courtesan, worshipped by night at Athens, a city of Greece, whose first king and founder was Cecrops, as the *Bona Dea* was at Rome. The Baptæ were her priests, and so called from βάπτειν, to wash, because the priests bathed themselves in the most effeminate manner.—*Lassare:* the priests are said to weary and disgust even the goddess herself, on account of the length of their infamous rites, and the multiplicity of their numerous acts of impurity.

76. *Ille . . . acu*: it was customary at Rome for the ladies to paint both their eyebrows and eyes: the first was done with a black composition made of *soot and water*; a *needle* or *bodkin* was wet with this composition, and drawn obliquely over or along the *eyebrows*; in this way they *lengthened* the eyebrow, which was esteemed a great beauty. This was imitated by the wretches, whom the poet mentions, that they might appear more like women.

77. *Pingit . . . oculos:* this was another practice of the women, to paint their eyes.

78. *Vitreo . . . Priapo:* 'out of a glass Priapus.'

79. *Reticulum:* 'a net or caul,' used by females for enclosing the hair behind.

80. *Scutulata:* garments of silk, wherein are wrought round figures like cobwebs, worn by women.—*Galbana rasa:* 'smooth grass colored vests;' or, according to Ainsworth, *Galbana* means *white.*—*Rasa:* 'shorn of the pile,' i. e. 'smooth.'

81. *Per Junonem:* i. e. as if they were women; for women swore by Juno; men by Jupiter, Hercules, &c. The manners of the masters were copied by the servants.

82. *Ille . . . Othonis:* the poet, in this passage, with great humor, parodies, in derision of the effeminate Otho and others of a similar character, some passages of Virgil: first, where the word *gestamen* is used, as descriptive of the shield of Abas. Æneid III, 268.

Ære cavo clypeum, magni gestamen Abantis,
Postibus adversis figo, &c.

And again in Æn. VII, 246, Virgil, speaking of the ornaments which Priam wore, when he sat in public among his subjects, as their prince and lawgiver, says:—

Hoc Priami gestamen erat, &c.

In imitation of these passages Juvenal calls Otho's mirror *pathici gestamen Othonis*, 'the shield of pathic Otho.'

83. *Actoris . . . spolium:* alluding to Virgil, Æn. XII, 93, 94.

where Turnus arms himself with a spear, which he had taken from *Actor*, one of the *Auruncian* chiefs.—*Ille:* Otho.

Juvenal seems to insinuate that this wretch rejoiced as much in the possession of Otho's mirror, as Turnus did in having the spear of the brave Actor.

84. *Tolli vexilla:* this was the signal for an engagement.

85. *Res . . . belli:* a subject worthy of being recorded, that among the warlike baggage of a commander in chief, in a civil war, was found a mirror! This civil war was between Otho and Vitellius, the latter of which persons was set up by the German soldiers for emperor, and at last succeeded.

87. *Ducis:* i. e. Otho, who slew Galba.

89. *Bebraci in campo:* Otho was routed in the plains of Bebriacum by the soldiers of Vitellius. *Bebriacum* or *Bedriacum* was a town between Cremona and Verona.—*Spolium . . . Palati:* 'the sceptre of the world,' i. e. the peaceable and sole possession of the emperor's palace.

90. *Et . . . panem:* the Roman ladies used a sort of bread or paste, wet in ass's milk, which they pressed, and spread with their fingers on the face to cover it from the air, and thus preserve the complexion; this was practised by the emperor Otho. See *Suetonius*, Oth. c. 12.

93. *Hic nullus:* Juvenal, having censured the effeminacy of their actions and dress, now attacks their manner of conversation at their sacrificial feasts.—*Mensæ:* the table where they feasted on their sacrifices, which, every where else, was considered sacred.

94. *Hic . . . libertas:* i. e. they indulge themselves in all kinds of filthy conversation, like the priests of Cybele, who displayed all manner of obscenity, both in word and deed, before the image of their goddess.—*Turpis* is generally joined to *Cybeles:* Ruperti thinks it should be joined to *libertas*.

96. *Magni gutturis:* 'of uncommon gluttony.'

97. *Conducendusque magister:* i. e. if any one is desirous of being taught the science of gluttony and beastly sensuality, let him hire such a fellow as this to be his instructer.

98. *Phrygio . . . more:* 'after the Phrygian fashion;' i. e. after the manner of the *Galli* or priests or Cybele.

99. *Supervacuam . . . carnem:* 'their superfluous flesh.'

100. *Quadringenta . . . sestertia:* 400 *sestertia*, or 400,000 *sestertii*, about $14,280.—*Gracchus:* it is probable that no particular person is here intended.

101. *Cornicini . . . ære:* the Romans used only wind instruments of music in the army: the two principal ones were *cornu*, the horn, bent almost round; and *tuba*, the trumpet, straight. *recto ære.*

102. *Signatæ tabulæ:* 'the marriage contract is signed.'—*Feliciter:* a form of congratulation, particularly used on nuptial occasions.—*Ingens cœna:* i. e. *ingens convivarum multitudo.*

103. *Nova nupta:* as *Sporus* was given in marriage to *Nero*, so *Gracchus* to this *trumpeter: Gracchus* is humorously called *nova nupta*, in the feminine gender.—*Mariti:* of the trumpeter, who had now become the husband of Gracchus.

104. *Censore . . . nobis:* 'do we need a censor (to correct), or an aruspex' (to expiate these crimes)?

107. *Segmenta: Segmentum* was a female ornament, worn only by matrons, which some suppose to have been a kind of 'necklace;' but others, more properly, 'an embroidered riband;' or 'a purple fringe,' sewed to the clothes.—*Longos habitus:* the *stola* or 'matron's gown,' which extended to the feet.—*Flammea:* these were 'red or flame-colored veils,' which were thrown over the face of the bride.

108. *Arcano . . . ancilibus:* this alludes to the sacred *shields* and *images* of Mars (of whom Gracchus was formerly a priest), which were carried in solemn procession through the city: a thong or leather strap was so contrived, that, by pulling it, the image nodded its head to the great amazement and joy of the people.

109. *Pater Urbis:* Mars, the supposed father of Romulus, the founder of Rome.

110. *Latiis pastoribus:* the Romans, whose ancestors were shepherds, ignorant of all luxurious indulgences.

111. *Urtica:* literally 'a nettle,' but by metonymy it signifies 'lewdness.'

112. *Traditur:* 'is given in marriage.

114. *Patri:* Jupiter.—*Vade . . . negligis:* if you are unconcerned at these atrocious crimes, and show no displeasure, you may as well quit us at once.—*Cede:* for *discede.—Severi . . . campi:* the *Campus Martius*, called *severi* in allusion to the severe conflicts and exercises there exhibited, put here for the whole city and empire.

115. *Officium . . . adhibet:* to satirize the more severely these male-marriages, a conversation between two persons on this subject is introduced.

117. *Officii:* 'of your attendance.'

118. *Liceat modò vivere:* these seem to be the words of Juvenal.

119. *In acta referri:* 'to be reported in the public registers.'

121. *Partu . . . maritos:* barrenness was a frequent cause of divorce.

124. *Turgida . . . Lyde:* Lyde is probably the name of some dealer in perfumes, &c., who sold medicines to remove barrenness.

125. *Luperco:* the *Luperci* were priests of Pan, who, at the festival of the *Lupercalia*, celebrated in the month of February, ran about the streets, lashing with a leather thong all they met: the women, so far from avoiding these blows, held out the palms of their hands to receive them, supposing that they would thereby be rendered prolific.

126. *Vicit et hoc:* i. e. yet these monstrous acts can bear no comparison with the meanness and absurdity of Gracchus, a Roman nobleman, exhibiting himself as a gladiator.

One class of gladiators was called *retiarii:* the *retiarius* was *dressed in a short tunic (tunicati)*, but wore nothing on his head in his left hand he bore *a three pointed lance (fuscina* or *tridens)*, and in his right hand a net *(rete)*, with which he attempted to entangle his adversary by casting it over his head, and suddenly drawing it together, and then with his lance he usually slew him. If he missed his aim, by either throwing the net too short or too far, he instantly fled, and endeavored to prepare his net for a second throw, while his antagonist swiftly pursued, to prevent his design, by slaying him.

The gladiator, opposed to the *retiarius*, was called *mirmillo*, from μορμύρος a fish, or *sequutor*, because he pursued the *retiarius* if the latter missed his aim. The *mirmillo* had the image of a fish upon his helmet, and was armed, like a Gaul, with a buckler and a hooked sword or cutlass.

127. *Lustravitque fugâ:* this intimates the flight of Gracchus, the *retiarius*, from the *mirmillo.*—*Mediam . . . arenam:* 'the middle of the amphitheatre,' which was strewed with sand.

130. *Podium:* from πούς, a foot, that part of the theatre next the *arena*, where the nobles sat; it projected in form something like the shape of a foot.

132. *Esse aliquid:* most interpreters understand by this passage, that the poet proceeds to trace all the forementioned crimes to their true source, the contempt of religion and disbelief in a future state of rewards and punishments.—Ruperti understands it differently, as ridiculing the ancient system of mythology.

133. *Contum: contus* is a long pole or staff, shod with iron at the bottom, to push on small vessels in the water. Juvenal here alludes to Charon.

135. *Qui . . . lavantur:* the *quadrans*, which was made of brass, equal in value to about one third of a cent, was paid, by the common people, to the keeper of the bath. Children, under four years of age, were either not carried to the baths or nothing was paid for the privilege of bathing.

136. *Tu:* i. e. *Gracche, et vos, turpes mollesque homines*, according to Ruperti.—As others understand it, "you, who live virtuously."—*Curius: Curius Dentatus*, thrice consul, and remarkable for his courage, honesty, and frugality.—*Ambo Scipiadæ: Scipio Africanus Major*, who conquered Hannibal; and *Scipio Africanus Minor*, who conquered Numantia and Carthage.

137. *Fabricius:* the one that conquered Pyrrhus.

138. *Cremeræ legio:* 'the legion of Cremera,' i. e, 'the three hundred Fabii,' who were, with the exception of one, all slain by the Vejentes, near the river Cremera.—*Cannis: Cannæ* was an obscure village in Apulia, rendered famous by a signal defeat of Romans by Hannibal.

139. *Tot bellorum animæ;* 'so many warlike souls.'—*Quoties hinc:* i. e. when the spirit of such a wretch, as has been described, leaves the world and arrives among these venerable shades, they would consider themselves contaminated.

141. *Sulfura cum tædis:* sulphur and torches, made of the wood of the unctuous pine tree, were used in purifications.—*Humida laurus:* the Romans also used a laurel-branch, dipped in water, with which they sprinkled the persons or things to be purified.

142. *Illuc:* i. e. *eò turpitudinis flagitiorumque.*

143. *Juvernæ:* 'Ireland.'

144. *Orcadas:* 'the Orcades,' now 'Orkney islands,' to the north of Scotland, were added to the Roman empire by the emperor Claudius.—*Minimâ . . . Britannos:* in Britain, at the summer solstice, the nights are very short; scarce any in the most northern parts.

145. *Sed quæ . . . vicimus:* the abominations, which are committed at Rome, are not to be found amongst the people whom we have conquered.

SATIRE III.

Umbricius, an Aruspex, and a friend of Juvenal, disgusted at the prevalence of vice, and total disregard of unassuming virtue, is introduced on the point of quitting Rome for Cumæ. The poet accompanies him some little way from the city, when the honest exile, no longer able to suppress his indignation, acquaints him with the causes of his retirement.

What he says may be arranged under the following heads,—that Flattery and Vice are the only thriving arts at Rome; that in these, particularly the first, foreigners have a manifest superiority over the natives, and consequently engross all favor; that the poor are universally exposed to scorn and insult; that the general habits of extravagance render it difficult for them to subsist; and that a crowded capital subjects them to numberless inconveniences unknown in the country: he then again adverts to the peculiar sufferings of the poorer citizens from the want of a well regulated police; these he illustrates by a variety of examples, and concludes in a strain of pathos and beauty, which winds up the whole with singular effect.

This Satire is imitated by Smollet in his description of London and Bath, &c.

1. *Digressu veteris . . . amici:* 'at the departure of an old friend;' i. e. Umbricius.

2. *Vacuis . . . Cumis: Cumæ,* a maritime city of Campania, not far from Puteoli, and famous for the cave and shrine of the *Cumæan Sibyl.* The poet calls it *empty (vacuis)* in comparison with the populousness of Rome.

3. *Unum Sibyllæ:* Umbricius was now about *bestowing* himself as a *citizen* to *Cumæ*, in taking up his residence there.

4. *Janua Baiarum:* passengers from Rome to Baiæ (a delightful city of Campania, celebrated for its warm springs, and frequented by the nobility of Rome, many of whom had villas there for their summer residence) were obliged to pass through Cumæ: they went in on one side and came out on the other, as through a *gate.*—*Gratum . . . secessûs:* the *shore* from Cumæ to Baiæ was exceedingly *pleasant* and calculated for the most *agreeable retirement.* Baiæ forms part of the bay of Naples.

5. *Prochytam:* a small rugged island in the Tyrrhenian sea, near the Cape of Misenum, rugged and desert.—*Suburæ:* 'Rome;' Subura was one of the principal streets of Rome, but frequented by the vulgar.

6. *Nam quid . . . poëtas:* i. e. what place in the world is there so *wretched* and *desert*, that it would not be better to live there than at Rome?

7. *Lapsus tectorum:* 'falling of houses,' owing to the little care taken of old and ruinous buildings.

10. *Tota domus:* i. e. his family and furniture. Juvenal insinuates the poverty and frugality of his friend Umbricius, whose entire household furniture was packed up in a single wagon.

11. *Substitit:* we must imagine that Umbricius, attended by Juvenal, walked out before the wagon, and having gone to a certain distance, *stood still* to wait the arrival of the vehicle. Here he tells the poet his various reasons for leaving Rome, which are so many strokes of the keenest satire upon the vices and follies of its inhabitants.—*Veteres arcus:* the ancient triumphal arches of Romulus; or those erected to the memory of the Horatii; or more probably the old arches of the aqueduct might here be meant, and hence the epithet *madidam.*—*Madidamque Capenam: Capena porta* was one of the gates of the city that led to *Capua:* it was also called *Fontinalis* from the aqueduct near it.

12. *Hic:* in a grove near the gate *Capena.*—*Numa: Pompilius*, the successor of Romulus.—*Nocturnæ . . . amicæ:* Numa, the more strongly to recommend his laws and instil into the Romans a reverence for religion, persuaded them that he made nightly appointments with the goddess *Egeria* (whom Juvenal humorously calls his *nocturnal mistress*, as if describing an intrigue), and that from her mouth he received his whole form of government. In the grove where they met was a temple sacred to the Muses and to this goddess, whose fountain watered the grove; for it is fabled that she wept herself into a fountain from grief at the death of Numa.

The fountain, grove, and temple were let out at a yearly rent to the *Jews*, who together with the Christians were banished from the city by Domitian.

13. *Delubra:* the difference between *templum* and *delubrum* is,

that the former is sacred to *one* god only; the latter includes under one roof shrines and altars to *many* divinities.

14. *Cophinus . . . supellex:* the Jews were so poor at this time, that their only *furniture* was a *basket and hay.* In these baskets, formed of osiers, they carried their provisions, and made use of wisps of hay, to stow them the better, and prevent the contents from falling through the interstices: or *fœnum* may mean the 'hay' with which the Jews fed their cattle; or it may mean, and this is most probably the right meaning, the *hay* and *straw* of which their *beds* were made, and upon which they rested in the wood. In Sat. VI. 426, the Jews are said *(cophino fœnoque relicto),* leaving their baskets and their straw-beds behind, to resort to Rome to beg, and tell fortunes.

15. *Omnis . . . arbor:* the grove being let out to the Jews, every tree may be said to bring in a *rent* to the avaricious people.—*Mendicat silva:* 'the wood begs;' i. e. 'the Jews, the inhabitants of the wood.'

17. *Vallem Egeriæ:* 'the vale of Egeria,' the Aricinian grove, where the goddess was worshipped.

18. *Dissimiles veris:* 'unlike natural caves,' as being now profaned with artificial ornaments and robbed of their natural simplicity.

19. *Numen aquæ:* i. e. *fons sacer;* every fountain was supposed to have a particular divinity, who presided over its waters.—*Viridi . . . tophum:* if, in place of having the water enclosed with *marble* and other ornaments, it were adorned with its *natural (ingenuum)* border of *never-dying grass,* and *rude sand stone (tophum).*

21. *Hic:* here, where they stopped, Umbricius addresses our poet.

22. *Nulla . . . laborum:* 'no profit nor encouragement for industry.'

23. *Res . . . est:* 'my property is less to-day than it was yesterday.'—*Eadem . . . deteret . . . aliquid:* this same poor pittance will decrease to-morrow,—will be *wearing away* something from the little that is left to-day.—*Deteret:* i. e. *minuet.*—Propriè *res familiaris deteritur, non deterit.*—A metaphor taken from the action of the file.

24. *Illuc . . . alas:* i. e. to *Cumæ,* where *Dædalus* alighted after his flight from Crete.

26. *Prima et recta:* 'fresh and upright;' while old age appears in its first stage; the ancients supposed that old age commenced about the forty-sixth year.

27. *Dum . . . torqueat:* 'while Lachesis has remaining some portion of my vital thread to spin.'—The *Parcæ* or Destinies were three, *Clotho, Lachesis, and Atropos;* the first held the distaff, the second drew out and spun the thread, which the last cut off, when finished.

29. *Artorius . . . et Catulus:* these were two informers, who,

from very low life, had raised themselves to affluent circumstances, by all kinds of meanness and villany.

31. *Quis . . . facile est:* either on account of their acquired wealth, or their cunning, or their mean flatteries. We are to understand publicans and farmers of the revenue; men who would undertake any thing for gain.—*Ædem:* temples, theatres, &c. the building or repairing of which they contracted for.—*Flumina:* this may mean *fisheries*, by hiring which they monopolized them, so as to distress others, and enrich themselves; or the *carriage* of goods upon the rivers, for which a toll was paid; or the *cleaning* of the beds of *rivers*, for which they contracted.—*Portus: harbors* to be repaired; or *port duties*, which were farmed to them to the great public prejudice; or the *ports* themselves, which brought them in much gain, for the station of ships.

32. *Siccandam eluviem:* 'common sewers to be cleaned and emptied.'—*Busta:* the places where dead bodies were burned.

33. *Et . . . hastâ:* these fellows sometimes were sellers of slaves, which they purchased, and then sold at auction.—*Dominâ hastâ:* a *spear* was the ensign of power, and signified that an auction was held by legal authority, when set up in the *forum:* the poet calls it *dominâ*, as presiding over the sale, ruling the disposal of the persons or things sold.

34. *Hi cornicines: Artorius* and *Catulus*, not long before, were *horn blowers* to some strolling company of gladiators, stage-players, or the like.—*Municipalis arenæ: municipium* was a *town corporate*, which had laws of its own, and yet enjoyed the privileges and freedom of Rome.—These persons are called the constant attendants on a municipal theatre, by way of contempt, because none but first rate performers appeared at Rome.

35. *Notæ . . . buccæ:* blowers on the horn or trumpet were sometimes called *buccinatores*, from the great distension of the cheeks in the action of blowing. This by constant use left a swollen appearance on the cheeks, for which these fellows were well known in the country towns.

36. *Munera nunc edunt:* 'now exhibit public shows of gladiators.'—*Verso . . pollice:* this alludes to a usage at the fights of the gladiators if the people supposed, that a gladiator was conquered either through cowardice or want of skill, they *turned* their *thumbs up (verso)*, a sign that he should be put to death: if they wished him to be spared, they *turned* their *thumbs down (premere).*

37 *Populariter:* at the wish of the people, and to obtain their applause.—*Indè:* 'thence,' i. e. from the plays and shows of the gladiators.

38. *Quum . . . jocari:* the poet considers the advancement of such men as a freak of Fortune, exercised through mere caprice and wantonness, without any regard to desert or worth.

42. *Poscere:* 'ask for a loan, or gift of a copy.'—*Motus astro-*

rum ignoro: 'I know nothing of astrology or fortune-telling,' which are in high repute.

43. *Funus . . . possum:* alluding to the want of natural affection in certain profligate young men, who were in the habit of consulting astrologers about the time, when the death of a rich father might be expected.

44. *Ranarum . . . inspexi:* though a soothsayer *(aruspex)*, 'I have never inspected the entrails of frogs or toads, in quest of poison.'—*Rana* is a general word for all kinds of *frogs* or *toads*.

47. *Ideo:* 'for these reasons, I depart from Rome, accompanied by no one;' for I know none to whom I can attach myself as a companion, so universally corrupt have all men become.—*Tanquam . . . dextræ:* 'as if maimed of a limb, and as the useless body of a withered right-hand.'—Others understand it by hypallage, 'A withered right-hand, useless to the body.'

49. *Diligitur:* 'esteemed' at Rome.—*Conscius:* sc. *scelerum occultorum.*—*Cui:* this word in this line may be considered as a *dissyllable.*

51. *Nil . . . honesti:* the man who imparts to you the secret of an honest transaction, never thinks himself indebted to you for concealing it; but the villain, who makes you privy to his crimes, will ever bribe and fawn on you, that you may not divulge them.

54. *Opaci . . . Tagi: Tagus* is a river of Spain, which discharges itself into the ocean near Lisbon, in Portugal. It was anciently said to have golden sands. It is called *opaci*, dark or shady, from the thick shade of the trees on its banks: or it may denote a *dusky turbid appearance* in the water.

56. *Ponenda:* for *deponenda;* 'which ought to be rejected.'

57. *Tristis:* 'full of anxiety.'—*Et . . . amico:* while the powerful friend, who bribes you, dreads lest you should divulge his secrets, it is but natural, that you should be in continual fear, lest he take your life to rid himself of danger.

58. *Gens:* i. e. *Græca.*

60. *Quirites:* this was a name of the Sabines, from the city *Cures*, or from *quiris*, a spear used by them. It was afterwards a general name for the Romans. The name *Quirinus* was first given to Romulus.

61. *Græcam urbem:* i. e. the city of Rome, now almost overrun with vagabond Greeks.—*Quota . . . Achæi:* 'what portion of the dregs are the Achæans?' i. e. what are the Greeks to the number of other foreigners?

62. *Syrus . . . Orontes:* i. e. Rome has long since been inundated with Syrians. *Orontes* was the largest river of *Syria.*

63. *Linguam:* 'the Syrian language.'—*Chordas obliquas:* i. e. sackbuts, harps and other instruments of Eastern origin, in which the *strings* were placed *obliquely.*

64. *Gentilia tympana:* 'national timbrels,' or 'tamborines.'

65. *Circum:* the *Circus maximus*, which is probably meant here, was an immense building, built by Tarquinius Priscus, but

adorned and enlarged by succeeding kings to such an extent as to be able to contain in the seats two hundred and sixty thousand spectators.

66. *Lupa barbara:* 'a Syrian strumpet.'—*Mitrâ:* a sort of turban worn by the Syrian women as a part of their head-dress, ornamented with painted linen.

67. *Rusticus . . . collo:* the poet intimates, in this apostrophe to Romulus, that while the Greeks, &c. were worming themselves into all places of power and profit, the Romans, once so renowned for their manly virtues, were wholly taken up with the idle amusements of the circus. Of this perversion of the *Latian shepherd,* he marks his contempt by crowding his description with words of *Greek* derivation.—*Trechedipna:* from τρέχω, to run, and δεῖπνον, a supper; these were garments, in which they ran to other people's suppers; probably, 'the succinct vest,' which the Romans adopted from the Greek wrestlers.—*Ceromatico:* the *ceroma,* from κηρὸς, wax, was a mixture of oil, clay, and wax, with which wrestlers anointed themselves.—*Niceteria:* from νίκη, victory; these were rewards for victories, such as rings, collars of gold, &c.

69. *Hic . . . Alabandis:* the poet now refers to the Grecians who thronged from various cities to Rome.

70. *Samo:* in scanning this line, the *o* in *Samo* is preserved from elision: it is divided thus,

Hīc ăn- | drīllĕ Să- | mō hīc | Trāllĭbŭs | aut ălă- | bāndīs.

71. *Esquilias:* the *mons Esquilinus,* one of the seven hills on which Rome was situated.—*Dictum . . . a vimine collem:* the *collis Viminalis,* another of the seven hills, so called from the *osiers* which grew there.—These two hills are put for the *whole city.*

72. *Viscera . . . domuum:* by insinuating themselves into the intimacy of great and noble families, they become as it were their very *vitals.*

73. *Ingenium velox:* 'a ready invention.'

74. *Isæo: Isæus* was a great Athenian orator, and the preceptor of Demosthenes.

75. *Quemvis . . . ad nos:* 'in his own person he has brought every character you can imagine:' for he is completely a jack of all trades; as is said of the Jesuits, *Jesuitus est omnis homo.*

76. *Geometres:* the first two syllables of this word are contracted by the figure synæresis: the line is thus divided,

Grāmmătĭ- | cūs rhē- | tōr g'ō- | mĕtrēs | pictŏr ă- | liptēs.

78. *Græculus . . . ibit:* the diminutive is used sarcastically: let my *little Grecian* be pinched with hunger, and he will undertake any thing, however improbable,—like another *Dædalus,* he will attempt to fly into the air.

79. *Ad summam:* 'in short,' Dædalus himself was a Greek.

82. *Fultus . . . recumbet:* the Romans lay on couches at their convivial entertainments; these couches were more or less ornamented, and were occupied according to the quality of the guests.

The middle couch was esteemed the most honorable place, and so in order from thence.

84. *Cœlum . . . Aventinum:* 'imbibed the air of mount Aventine,' one of the seven hills of Rome.

85. *Baccâ . . . Sabinâ:* 'Sabine berries,' i. e. the olive, which here, by *Synecdoche*, signifies the various fruits of Italy, in contradistinction to *pruna et cottana*, which were Syrian fruits.

88. *Longum . . . collum:* 'a long neck' was considered a sign of imbecility.—*Cervicibus:* 'to the brawny neck.'

90. *Illis creditur: these Greeks*, however gross their flattery, *are believed; we* never should be.

92. *Antiochus . . . est:* although we at Rome greatly admire the Grecian actors, *Antiochus*, &c., yet *in their own country (illic)* they are but little admired; for in reality Greece is a nation of mimics.

96. *Nec dolet:* 'but he grieves not;' for his tears are feigned.

97. *Accipit:* 'the parasite puts on.'—*Endromiden:* a thick, shaggy coat, worn by gymnics after exercising, to prevent their taking cold.

100. *A facie jactare manus:* this was the kissing of hands to his patron, or some action of complimentary address, made use of by flatterers.—*Laudare paratus:* 'ready to praise every action.'

101. *Indè timeri:* lest they should reveal the secrets of which they had become possessed.

103. *Abollæ:* the *abolla* was a kind of cloak, worn by soldiers, also by philosophers. The *abolla* of the soldiers was smaller than the other, and called *minor:* that of the philosophers, being larger, was called *major.*—Here by *Metonymy* it denotes the *philosopher* himself.

104. *Stoïcus . . . Baream . . . senex: P. Egnatius Celer*, says Tacitus, circumvented by false testimony his friend and disciple, *Bareas Soranus.*

105. *Ripâ . . . caballi:* by this periphrasis we are to understand, that this Stoic was bred at *Tarsus*, in Cilicia: this city was built by Perseus, on the banks of the river Cydnus, on the spot where his horse Pegasus dropped a feather out of his wing.

106. *Gorgonei . . . caballi:* i. e. Pegasus. See Class. Dict.

108. *Protogenes . . . Diphilus . . . Erimarchus:* these are the names of Greek parasites, commonly supposed fictitious. *Protogenes*, however, was a cruel persecutor under Caligula; and *Diphilus* a filthy favorite and minion of Domitian.

112. *Perierunt . . . servitii:* 'my long and faithful services are forgotten.'

113. *Nusquam . . . clientis:* 'in no other part of the world is the loss of an *old* follower and *friend* thought less of.'

114. *Quod officium:* i. e. how troublesome it is to attend upon a rich friend.

115. *Meritum:* i. e. *præmium.*—*Togatus:* 'a client;' the at-

tendants of great men in Rome were called *antembulones*, and *clientes togati*, from the *toga*, worn by the common people.

116. *Currere:* this implies the haste which they made to get first, and consequently to appear the most respectful.—*Prætor lictorem impellat:* the *prætor* was the chief magistrate of the city; he was preceded by officers, called *lictors*, twelve in number, who carried the insignia of the prætor's office. The prætor, that he may not be too late, is here represented as hurrying on his lictors, who, on other occasions, marched slowly and solemnly.

117. *Orbis:* 'childless widows;' *orbus* signifies *a child that has lost his parents*, or *a parent that has lost his children.*

118. *Albinam et Modiam:* two rich and childless old widows, to whom these profligate fellows paid their court.

119. *Da testem:* Umbricius also complains, that the times were so corrupt, as not to admit a poor, though good, and virtuous citizen as a witness; and that the rich alone were considered worthy of credit.—*Hospes numinis Idæi:* *P. Cornelius Scipio Nasica*, adjudged by the senate to be one of the best of men, and pronounced by them worthy to receive into his house and to keep the image of *Cybele*, brought from *Ida* in Phrygia, until a temple should be erected to receive it.

120. *Qui . . . Minervam:* i. e. *L. Cæcilius Metellus.* See Class Dict.

121. *Trepidam:* 'trembling for her safety.'

122. *Protenus . . . quæstio:* sc. *devenitur;* 'the first inquiry regards his income, the last question will be concerning his moral character.'

126. *Samothracum . . . aras:* *Samothrace* was an island near Lemnos, not far from Thrace, very famous for religious rites: from hence Dardanus brought into Phrygia the worship of the *Dii Majores* (Jupiter, Minerva, &c.). From Phrygia, Æneas brought them into Italy. *Nostrorum:* i. e. Mars and Romulus.—*Samothracum et nostrorum aras:* i. e. *deos et peregrinos et Romanos.*

128. *Dis ignoscentibus:* the gods not punishing his perjury, but excusing him on account of the temptations he is under from poverty and want.

130. *Hic idem:* sc. *pauper;* 'this same poor fellow.'

130. *Sordidula:* dim. of *sordidus, -a, -um,* 'somewhat dirty.'

131. *Patet:* 'gapes,' the upper leather being torn from the sole.—*Vel . . . cicatrix:* the language is here metaphorical; *vulnere*, the wound, means the rupture of the shoe; *cicatrix*, which literally signifies a scar or seam in the flesh, means the awkward seam on the patch of the cobbled shoe, which exhibited to view the coarse thread in the new made stitches.

135. *Exeat . . . Othoni:* the poet goes on to say, that men, reduced to poverty, are subjected to public derision and contempt. —*Inquit:* sc. *designator locorum*, the person who, in the theatres, saw that the spectators took the places which properly belonged to them.

136. *Pulvino . . . sufficit: L. Roscius Otho*, a tribune of the people, instituted a law, that there should be in the theatres fourteen rows of seats, covered with cushions, for the accommodation of the knights; and that no poor person, nor any other having less than 400 sestertia (about $14,280), should sit there.

142. *Quis gener:* Umbricius continues to show the miseries of being poor, and instances the disadvantages, which men of small fortunes lie under with respect to marriage.—*Censu minor:* 'inferior in property' to the lady, to whom he would propose himself in marriage, or, as some interpret it, 'less than the *census*,' i. e. one whose income is too small to be registered and assessed.

145. *Tenues . . . Quirites:* 'the plebeians of Rome.'

146. *Emergunt:* out of obscurity, poverty, and contempt, to wealth and honors.

147. *Durior:* 'more difficult,' than it is in any other place.—*Illis:* to the poor.

150. *Quod . . . Sabellam:* i. e. they certainly think it no (*negavit*, i. e. *negare solet*) disgrace, who go on a sudden to live among the Marsians, or who are acquainted with the poor fare of the Sabellans.—Others think that the poet here alludes to *Curius Dentatus*, who conquered the Samnites and *Marsi*, and reduced the *Sabellans* into obedience to the Romans. When elected consul, he was immediately ordered to march against the Samnites.

152. *Veneto duroque culullo:* according to Ruperti, "*luteo et fictili poculo ansato.*" Others have *cucullo;* it would then signify 'with a coarse blue hood.'—The *cucullus* was a short cloak of rough coarse cloth, with a cowl to pull over the head occasionally; it was usually dyed with *blue*, which color seems to have been first used by Venetian fishermen.

154. *Nemo . . . mortuus:* it was customary among the Romans to put a gown on a corpse, when it was carried forth to burial. In many parts of Italy, where they lived in rustic simplicity, the people dressed in the *tunica* or jacket, never wearing the *toga.*—The meaning is that one might live in other places besides Rome, at a much less expense.—*Dierum . . . festorum:* the *dies festi* were festivals observed on some joyful occasion: the people then went, dressed in their best apparel, to the plays and shows.

155. *Herboso . . . theatro:* at Rome, the theatres were built of marble and other splendid materials: here they were not at the expense of costly edifices, but *green sods* alone were used.

156. *Notum exodium:* 'some well known farce.'

157. *Personæ . . . hiatum:* the *persona* or *larva* was a mask, entirely covering the head, having a large *gaping mouth*, that the actor might speak through it the more easily.

159. *Illic:* i. e. in many towns of Italy.

160. *Orchestram:* among the Greeks this was in the middle of the theatre, where the *Chorus danced:* but, among the Romans, it was the space between the stage and the common seats,

where the *nobles and senators* sat.—*Clari . . . albæ:* the *ædiles.* who presided at these celebrations, did not, as at Rome, dress themselves in fine robes decked with purple, but were content to appear in plain *white tunics.*

162. *Hic:* i. e. at Rome.

164. *Ambitiosâ paupertate:* though poor, we are all ambitious to appear rich and great.

165. *Omnia . . . pretio:* 'every thing is extravagantly dear at Rome.'

167. *Veiento: Fabricius Veiento* was a proud nobleman, a favorite of Nero and Domitian: he is here represented as being so haughty, that he would not deign to say a word to the suitors, who were admitted to him; yet even admission to his presence was attained with great difficulty, and not until they had paid high bribes to the servants.

168. *Ille . . . amati:* it was the custom of the Romans, to dedicate the first shavings of the beard and cuttings of the hair, after they had arrived at a state of manhood, to some deity; when these were dedicated by the great a festival was observed and presents were expected from all their dependants. It was also customary with the wealthy to cut off the hair of their minions, just arrived at puberty, and to consecrate it, on which occasions also presents were expected.

169. *Libis venalibus:* these were cakes made of honey, meal, and oil, and sent as presents from the poor to the rich, on festal occasions. The slave, to whom they were presented, often sold them to advantage, hence the epithet, *venalibus.*—*Accipe . . . habe:* 'hear too this cause of indignation, and let it work within your mind.'—*Fermentum:* a metaphor from the working of bread for anger raises the mind into a state of *fermentation.*

170. *Cultis . . . servis:* 'augment the vails (or perquisites) of spruce slaves.'

171. *Gelidâ Præneste: Præneste* was a city of Latium, well watered, and situated amidst romantic mountains; hence it is called by the poets *cold.*—As it is always found in the *neuter* gender, commentators supply the word *urbe.*—*Ruinam:* 'the falling of houses.'

173. *Volsiniis: Volsinium* or *Volsinii* (now Bolsena) was a pleasantly situated town in Etruria.

174. *Simplicibus Gabiis: Gabii* was a town of the Volscians, taken by the *cunning* of Sextus Tarquin: hence it is called *simple.*—*Proni . . . arce:* Tibur (now Tivoli) was a pleasant city of Italy, about sixteen miles from Rome, on the river Anio: it stood upon a precipice, and had the appearance of *hanging over it.*

175. *Nos . . . sui:* Rome was in many parts ruinous, and many of the houses were *supported* by very *slight props.*

177. *Villicus:* the city officer, whose duty it was to attend to the repairs of the city: or more properly the steward of the landlord of these houses.—*Achaintre* thinks *villicus* means 'a country

mason.'—*Rimæ . . . hiatum:* instead of repairing the holes in the wall, he merely stops them up with mortar or something else.

179. *Illic:* i. e. in those small and retired towns.

180. *Frivola:* his moveables of little value.

181. *Ucalegon:* see Virgil's Æn., book 2, 310—312.—*Tibi:* 'to your destruction.'

182. *Si . . . ardebit:* 'if the occupants of the ground floor are in confusion (in consequence of the fire) the garret will burn.'

185. *Lectus . . . minor:* 'Codrus had a couch shorter than his wife Procula.'

186. *Infrà:* 'beneath' the cupboard.

187. *Cantharus:* a drinking vessel with a handle to it.—*Sub . . . Chiron:* 'a figure of Chiron (the centaur) under the same marble;' i. e. under the marble slab, of which the cupboard was formed, perhaps by way of support to it.—Some suppose that this was a mean figure of Chiron, made of the same materials with the *cantharus*, viz. of clay, which he ironically expresses by *marmore*, for of this images were usually made.

189. *Opici:* 'barbarous;' *opicus* is a word taken from the *Opici*, an ancient, rude, and barbarous people of Italy.

191. *Ultimus . . . ærumnæ cumulus:* 'the height of his accumulated misery.'

192. *Nudum:* as having lost his few clothes by the fire.

193. *Hospitio:* 'entertainment.'

194. *Asturii:* the name of some rich and noble man.—*Horrida mater:* 'the Roman matrons are in mourning;' or *mater* may mean 'Rome itself.'

197. *Ardet adhuc:* while the house is still on fire.

199. *Euphranoris et Polycleti:* these were two eminent Grecian statuaries.

200. *Hæc:* 'this lady.'

201. *Mediamque Minervam:* 'and a bust of Minerva.' *Grangæus* observes, that the ancients had their "*imagines aut integræ, aut dimidiatæ;*" of which latter sort was the *image of Minerva.*—*Britannicus* expounds *mediam Minervam,* "a statue of Minerva to be placed in the middle, by way of ornamenting his library."

202. *Modium: modius* means here an indefinite quantity: so we say "a bushel of money."

203. *Persicus: Asturius* was either a *Persian* or was so called from his immense riches.

205. *Avelli Cirsensibus:* the Circensian games were so called, because they were exhibited in the circus. See Kennett's Rom. Antiq. These shows were favorite amusements, and therefore the Romans could with difficulty be prevailed upon to absent themselves from them; hence the sarcastic *avelli*, to be forcibly dragged away.—*Soræ . . . Fabrateriæ . . . Frusinone:* these were pleasant towns in Campania.—*Paratur:* 'is purchased.'

207. *Tenebras:* 'darkness;' but here, figuratively, some miserable 'dark hole.'

208. *Hic*: i. e. in any of these towns.—*Reste movendus*: i. e. not so deep as to want a rope and bucket.

210. *Bidentis*: a fork with two prongs, used in husbandry: here, by *Metonymy*, 'husbandry' itself.

211. *Pythagoreis*: Pythagoras and his followers lived on vegetables, particularly pulse.

213. *Lacertæ*: the green *lizard* is found in various parts of Italy, as in all warm climates, and is very fond of living in gardens.—The poet means, that wherever a man may be placed, it is no small privilege to be able to call one's self master of a little spot of ground, though it were no larger than to contain one poor lizard.

214. *Hic*: here in Rome.—*Vigilando*: by being deprived of sleep and rest, from the continual noise in the streets.

215. *Imperfectus*: 'indigested.'

216. *Ardenti*: feverish and burning. He seems to allude to what we call a *heart burn*.

218. *Indè*: i. e. from want of sleep.—*Rhedarum*: *rheda* means any vehicle, drawn by horses, mules, &c.—*Arcto . . . mandræ*: the streets of Rome were anciently very *narrow and crooked*; the consequence was, that carriages were obliged frequently to stop: hence the scolding and *abusive language* heaped by the drivers on each other for stopping the way.

219. *Mandræ*: *mandra* signifies a hovel for cattle, a pig-stye also by Metonymy, a team of horses or of any beasts of burden Some think it put for the *driver*.

220. *Druso*: *Tib. Claud. Drus. Cæsar* was, according to Suetonius, exceedingly drowsy. See Suetonius, Claud. c. 5 and 8.

222. *Liburno*: sc. *servo*; carried in a sedan on the shoulders of tall Liburnian slaves, *above the heads (super ora)* of every foot-passenger.

225. *Antè . . . veniet*: though he reads, writes, or sleeps, on the way, he will arrive at his journey's end before us, poor wretches.

227. *Assere*: *asser* signifies a pole, a piece of wood, 'the joist of a house;' the last may be meant here: or it may mean 'the pole of some litter,'—'a chair-pole.'

229. *Plantâ . . . hæret*: i. e. I can hardly turn myself, but some heavy, splay-footed fellow tramples upon my feet, and at last some soldier's hob-nail runs into my toe.—Soldiers wore a kind of harness, called *caliga*, on their feet and legs, which was stuck full of nails.

231. *Sportula*: this word does not mean the hundred *quadrantes*, but the supper which was given to the poor clients.—*Fumo*. some understand *fumo* figuratively, 'with how much bustle:' others think it alludes to the *smoke* of the chafing dishes, which were used to keep the food warm, as it was carried through the streets.

232. *Convivæ . . . culina*: i. e. those who have received their

share of the *sportula* or supper, and are on their return home, each followed by a slave, who is carrying a *portable kitchen* or *chafing-dish.*

233. *Corbulo:* a very strong and valiant man in the time of Nero.

237. *Sarraco: sarracum* is a strong wagon to carry timber and stone.

239. *Saxa Ligustica:* vast masses of stone, cut out of the mountains of Liguria, between Etruria and Gaul.

242. *Perit:* 'is reduced to nothing;' or at least *ground* so small as to be imperceptible.

243. *More animæ:* i. e. the particles, which composed the body, could no more be found, than the soul, which is immaterial. —*Secura:* 'unconcerned' as knowing nothing of the accident.

244. *Unctis striglibus:* for *strigilibus*, for the sake of the metre; *strigil* was an instrument for scraping the body after bathing: it had some *oil* put on it, to make it slide with less friction over the skin. These instruments were made of gold, silver, iron, or the like, which, when gathered up or thrown together, make a clattering sound *(sonat).*

245. *Lintea:* 'napkins,' to wipe the body after bathing.—*Gutto: guttus* was a vessel, from which oil was poured drop by drop upon the body after bathing, and then it was rubbed all over it.

246. *Ille:* the slave, bringing home the *sportula*, who had been killed by the fall of a block of stone.

247. *Ripâ:* sc. *Stygiâ;* where the unburied and the poor, who could not pay the farthing *(trientem)* to Charon, were obliged to remain, till the expiration of a hundred years.

249. *Ore trientem:* the *triens* was a very small piece of money, (equal to about one half of a cent,) the third part of the *as.* It was customary among the Greeks to put a piece of money into the mouth of the dead, which was supposed to be given to Charon as the fare for passing in his boat over the river Styx.

Juvenal seems to ridicule the Romans for adopting this foolish superstition.

250. *Respice:* Umbricius, as an additional reason for his leaving Rome, now shows, with great humor, the dangers and disadvantages, to which the inhabitants, especially the poorer sort, are exposed in walking the streets by night.

There is every reason, from the testimony of contemporary writers, to believe that the picture is as faithful as it is animated; it is nearly that, in short, of every overgrown and vicious capital which is not protected by a vigilant police.

251. *Quod . . . sublimibus:* i. e *quod spatium* sit a *tectis sublimibus* ad terram.

252. *Testa:* a fragment of any broken vessel; 'a potsherd'

254. *Possis . . . haberi:* you may justly be considered negligent of your affairs.

256. *Tot fata . . . fenestræ:* i. e. as many chances of having your head broken, as there are open windows, and people yet awake to throw down their broken ware on you.

259. *Patulas defundere pelves:* 'to pour down the contents of broad basins:' and not throw the basins themselves.

260. *Ebrius . . . supinus:* i. e. the drunken, saucy rake, if, on his way home from a tavern, he has had no opportunity of *knocking down* or abusing any person, *(dat pœnas)* 'is tortured' within himself, and is as sleepless as Achilles, lamenting the death of his friend Patroclus.

Suetonius and Tacitus inform us, that Nero and Otho were accustomed to go about in this manner and beat every one they met.

263. *Ergo . . . dormire:* commentators consider these as the words of Juvenal, interrupting Umbricius, who answers, *Quibusdam, &c.*

264. *Improbus annis:* 'presumptuous in consequence of his youth.'

265. *Coccina læna:* the *læna* was a short heavy cloak, usually worn by soldiers; but only the rich and noble could afford to wear those, which were *dyed in scarlet (coccina).*

267. *Multum . . . flammarum:* the rich were usually attended through the streets at night by servants carrying *flambeaus.*—*Ænea lampas:* 'a lamp of Corinthian brass,' very costly and usually carried before tribunes and opulent persons.—This line is thus scanned:—

Mūltūm | prætĕrĕ | ā flām | mārūm | ēt ā | ēnĕă | lāmpās;
in *flammarum*, the last syllable is preserved from elision.

268. *Luna:* 'the light of the moon.'—*Deducere:* sc. *domum.*

269. *Filum:* 'the wick,' which was usually covered with wax.

270. *Contemnit:* this wanton fellow holds me in the utmost contempt, as being a poor man and weaker than himself; but he is very cautious how he attacks the rich and powerful.—*Cognosce proœmia:* 'hear then the prelude.'

274. *Fortior:* 'stronger.'—*Cujus aceto:* 'whose sour wine have you been drinking?'—Others understand *vinegar* poured on the beans instead of oil.

275. *Conche tumes: conchis* was a bean in the shell, and thus boiled; a common food among the lower sort of people, and very filling, which is implied by *tumes.*

276. *Vervecis labra:* the lips of a wether, but here, by *Synecdoche*, the entire 'sheep's head.'

278. *Consistas: consisto* signifies to abide, to keep in one place; here it seems to allude to taking a constant stand, as beggars do, in order to beg: 'where do you take your stand as a beggar?' This idea seems countenanced by the rest of the line. —*Proseuchâ:* this word properly signifies *prayers*; it means also a place of prayer, in the porch of which beggars used to stand and ask alms; and hence it signifies any place where a pauper begged.

280. *Vadimonia . . . faciunt:* then enraged, as if you had given the first blow, they compel you to give bail for your appearance at trial;—they bind you over for an assault.

281. *Nec tamen:* Umbricius now gives other reasons for his quitting Rome.

286. *Catenatæ . . . tabernæ:* the old scholiast says, that they used to fasten up their shops against robbers, by introducing a large chain through every plank.—Other persons also, for the sake of mischief and to insult the tenants, went through the city by night, breaking into houses which were not secured. Suetonius, Ner. 26, and Tacitus, Ann. XIII, 25.—The word *siluit* here shows that the building is put for the inhabitants within, by *Metonymy*.

288. *Armato . . . pinus:* i. e. when the Pomtinian marsh in Campania, and the Gallinarian pine-wood near the bay of Cumæ, (both of them noted places for thieves and robbers) are protected by strong guards, the thieves and highwaymen flock into the city.

290. *Vivaria: vivaries* are places where wild creatures live, are fed, and protected, as deer in a park, fish in a pond, &c.

291. *Catenæ:* sc. *conficiun ur.*

294. *Proavorum atavos:* 'our ancestors of old time:' *proavus* is a great-grandfather: *atavus* a great-grandfather's grandfather.

296. *Uno . . . carcere:* in the time of Ancus Martius, robbers were so rare, that the prison, which he built in the *forum* at Rome, was sufficient to contain all convicts. Servius Tullius built an addition to it, called the *Tullianum*, which Sallust describes as a dungeon.

297. *Causas:* i. e. for my leaving Rome.

298. *Vocant:* 'summon me away.'—*Inclinat:* from the meridian towards its setting.

300. *Vale nostri memor:* an usual kind of valediction among the Romans.—*Et . . . Aquino:* the construction is, *et quoties Roma reddet te properantem refici tuo Aquino.*

301. *Tuo . . . Aquino . . . Cererem:* Juvenal was born at *Aquinum*, a town of the Volsci, on the Latin way: in this place was a temple, sacred to Ceres, named *Helvina*, and one also of *Diana*, the vestiges of which are said to be still remaining.

303. *Ni pudet illas:* sc. *mei auxilii;* or rather, *ni pudet teipsum mei auxilii.*

304. *Caligatus:* 'armed at all points.' The *caliga* was a sort of harness for the leg, worn by soldiers, who were hence called *caligati.*

Some think that a sort of *shoe* is meant, worn by *rustics*, and which Umbricius then intended to wear, as becoming an inhabitant of the country, and intending never more to wear town shoes, in other words never to see Rome again.

Boileau, in his first and sixth Satires, and *Smollet*, in his "Expedition of Humphrey Clinker," have imitated this Satire.

SATIRE IV.

Juvenal, in this Satire, indulges his honest indignation against Crispinus and his employer Domitian.

After describing some of the enormous crimes of Crispinus, the poet makes a sudden transition to his extravagance and gluttony, and thereby takes occasion to describe a ridiculous consultation, held by Domitian over a turbot, which was too large to be contained in any dish, that could be found. After a long deliberation among the senators, it was proposed, that the fish should be cut in pieces and thus cooked; but at last the opinion of the senator Montanus prevailed, that it should be dressed whole, and that a dish, large enough to contain it, should be made expressly for the purpose of receiving it.

The council is then dismissed, and the Satire concludes with a most severe censure on the emperor's cruelty and injustice towards some of the best and most worthy of the Romans.

1. *Rerum Crispinus:* Crispinus has been mentioned before in Sat. I, 27.

2. *Ad partes:* a metaphor, taken from the players, who, when they had finished the scene they were to act, retired, but were called again to resume their parts, until the piece was finished.

3. *Æger:* 'enervated;' infirm both in mind and body.

4. *Quid refert:* i. e. what signifies how rich he is, since no bad man can be happy?—*Jumenta fatiget:* in riding through his magnificent porticoes. It was a part of the Roman luxury to build vast porticoes in their gardens, under which they rode in wet or hot weather.

5. *Quantâ . . . umbrâ:* the rich and luxurious Romans were also carried in sedans through shady groves, in sultry weather.

6. *Jugera . . . ædes:* houses and land near the ancient *forum*, which was near the centre of the city, were the most valuable.

7. *Corruptor:* 'a corrupter of female virtue.'

8. *Incestus:* 'profane.'—*Vittata . . . sacerdos:* Vestal virgins had fillets bound round their heads, made of ribands or the like. The Vestal virgins made a vow of perpetual chastity; if any broke this vow, by a law of Numa Pompilius, their founder, they were buried alive.

10. *Alter:* any other than Crispinus would have been punished by Domitian, whom the poet ironically calls *judex morum*.

12. *Titio Seio:* these were fictitious personages, whose names were inserted in all law-processes.

13. *Quid agas:* this seems to depend upon the 10th verse: we are now speaking of his smaller crimes, yet what can you do or say, &c.? what he *is* is so much worse than what he *does*, that one is at a loss how to treat him.

14. *Mullum:* probably the fish called red mullet or barbel.—*Sex millibus:* sc. *nummorum;* 6000 *sestertii* (about $214).

15. *Æquantem . . . libris:* i. e. weighing six pounds,— it cost him a *sestertium*, a pound.

Three pounds was about the usual weight of this fish, and it was rarely found larger.

16. *Ut perhibent:* as the flatterers of Crispinus give out; they probably represented the fish to be twice as large as it really was, as some excuse for his extravagance.

18. *Præcipuam . . . ceram . . . abstulit:* 'he had become the principal heir.'—It was customary for wills to consist of two parts: the first named the *primi hæredes*, chief heirs, and was therefore called *cera præcipua*, because the tablets, on which they wrote, being of wood, were covered with *wax:* the second named the *secundi hæredes*, lesser heirs, and was called *cera secunda.*—Others think that *cera* means the *seal.*

19. *Ratio ulterior:* 'further reason,' to excuse his extravagance.

20. *Latis specularibus:* 'with large windows.'—The *specularis lapis* was a stone, clear like glass, cut into small thin panes, and in old times used for glass. The largest panes were of course the most costly.—*Antro:* 'litter—or sedan.'

22. *Apicius:* a noted glutton in the time of Nero. Even Apicius, the poet intimates, was a *frugal* man in comparison with this gormandizer.—*Hoc tu:* sc. *fecisti.*—*Hoc . . . papyro:* i. e. you who were formerly brought from Egypt to Rome, a vile slave, and then clad in *papyrus;* this was a kind of flag, growing on the banks of the river Nile, of which ropes, mats, and mean clothing were made.—Or more probably his clothes were tied on him with cords made of this weed. Sat. I, 26, 27.

24. *Squamæ:* this means the *scales* of fish, but put here by *Synecdoche* for the fish itself.

25. *Provincia . . . vendit:* i. e. the price of this fish would purchase an estate in some of the provinces; but in Apulia quite an extensive one.

26. *Appulia:* Ruperti thinks this word should be written thus, as the first syllable of *Apulia* is short in Hor., Od. III, 24, 4, and in other passages. Most of the texts, however, have *Apulia*, considering the first syllable *common.*

28. *Endoperatorem:* for *imperatorem;* if Crispinus, a court-buffoon, paid so much for what formed but a *small* part of a *private* meal for himself, what must the emperor's expense be to satisfy his gluttony?—*Quum . . . siluros: quum* Crispinus *purpureus scurra magni palati, jam princeps equitum* (i. e. non magister equitum, sed inter *equites illustres* relatus), *qui solebat, &c., ructârit tot sestertia, exiguam partem et sumptam de margine modicæ cænæ.*

32. *Municipes . . . siluros: siluri* were fish of small value of the *same country* with Crispinus, i. e. from Egypt.—*Frictâ.* 'fried—dried—or cured.'

The following is the note of Ruperti upon *frictâ de merce.*

"*fricta de merce* edidi ex emend. cl. Manso, cujus nota est: '*Pisces fricti*, Apicius inquit I, 11, *ut diù durent, eodem momento, quo friguntur et levantur, aceto calido perfunduntur*, et Listérus ad h. l. "Pisces, scribit, ex frictione multò citiùs et firmiùs densantur quàm carnes, ob summam illorum sanguinis teneritudinem. Si itaque huic eorum coitioni naturali accedat etiam aceti calidi superfusi vis, ex duplici constrictione diutius conservari possint Hæc autem piscium frictorum condictura etiam apud nos in usu est et ad *maritimum* modum (Italis *marinare*, unde Germ. *marinirte fische*) appellatur.' Intelliguntur itaque nostro versu omnis generis pisces, quos mercatores, modo ab Apicio commemorato, in ipsà Ægypto condiendos et inter Nilotica illa salsamenta, quæ Diodorus I, 36, Lucianus T. III, p. 249, ed. Reitzii, aliique laudant, Romam navibus transvehendos curarent. Quorum in numero *siluros* hìc præ omnibus dictos videmus. Fuêre enim siluri non solùm frequentissimi in Nilo sed etiam pretii tam vilis, ut non nisi ab inopibus, qualem Crispinum servum e v. 24, scimus, et venderentur et emerentur."

In the ed. Lemaire, Paris, 1823, is the following note: "Si cui non placeat lectio illa, quam a cl. Ruperti recepimus, per nulla erit mora quin veterem schol. sequatur et malit *fractâ de merce*; et sic erit sensus—vendebat siluros, mercem fractam, id est, in partes divisam (Gallicè *en detail)*; per vias et compita ibat clamans, velut apud nos mulieres istæ *(marchandes de marée)*, quæ marinas merces canistris vimineis et coriis obductis circumferunt." According to this reading, *fractâ de merce*, which seems the best, 'by retail'—'by breaking the box or cask which contained them.' The other readings are *pactâ—fariâ—fartâ—Phariâ de merce*, and *pactâ mercede*.

33. *Calliope:* the mother of Orpheus, and chief of the nine muses, said to be the inventress of heroic verse.

To heighten the ridicule, Juvenal prefaces his narrative with a burlesque invocation of Calliope, and then of the rest of the muses.

36. *Quum jam:* this line may be thus scanned:

Quūm jām | *sēm'ănĭ-* | mūm lăcĕ- | rārēt | Flāvĭūs | ōrbēm.

Semianimum, contracted by synæresis into *sem'animum*.—*Flavius ultimus:* the first emperor of the Flavian family was Vespasian, the *last Domitian*.

37. *Calvo . . . Neroni:* 'bald Nero,' i. e. Domitian; this emperor was bald, at which he was so displeased, that he would not suffer baldness to be mentioned in his presence: he was called *Nero*, as all the bad emperors were, from his cruelty.

38. *Incidit:* sc. *rete:* 'was caught.'—*Adriaci . . . Ancon:* the turbot was taken in the Adriatic gulf, near the city of Ancon (now Ancona) which was built by the Syracusans, who were originally Grecians, (hence the city is called *Dorica*, i. e. *Græca)*; at this place was a temple sacred to Venus.

40. *Illis:* sc. *piscibus*.

41. *Glacies Mæotica: Mæotis* was a large lake, which was

frozen in winter, but discharged itself in summer into the *Euxine sea (Ponti)* by the Cimmerian Bosphorus.

The fish, which lay here in a torpid state under the ice, grew extremely fat and bulky.

45. *Pontifici summo:* Domitian, whose title, as emperor, was *Pontifex summus* or *maximus*, 'chief pontiff.' Some think the poet alludes to the gluttony of pontiffs in general, which was so great as to be proverbial.—*Proponere:* 'to offer for sale.'

47. *Algæ inquisitores:* 'searchers of sea-weed;' implying thereby, that their accusations were founded upon the most trivial causes.

50. *Cæsaris:* 'of the emperor.'

52. *Palfurio . . . Armillato:* both of these were men of consular dignity; lawyers, spies, informers, and also favorites of Domitian.

54. *Res fisci est:* 'is the property of the emperor.'

55. *Ne pereat:* lest it should be taken from him by informers; or 'lest he perish,' as having kept the emperor's property.

56. *Sperantibus:* this is generally rendered 'fearing'—'dreading.'—But it more properly should be rendered 'hoping for,' as the *quartan* never proves fatal, and the sick consequently hope that the fever, under which they are suffering, may turn into the *quartan*. The Italians have a proverb to this effect, "We ring the bells when the quartan comes."

57. *Prædam . . . servabat:* 'and kept the turbot fresh.'

58. *Hic:* the fisherman.

59. *Utque lacus suberant: utque* Albani *lacus suberant*, i. e. *prope erant.*—Alba, fifteen miles from Rome, was built by Ascanius, between the *Albani lacus* and the *colles Albani*. It was *levelled* with the ground by Tullus Hostilius, for a breach of promise. The temples alone were spared.

60. *Ignem . . . Trojanum:* the vestal fire, brought by Æneas from *Troy* into Italy.—*Vestam . . . minorem:* the temple of Vesta, at Alba, was small, in comparison with the one built at Rome by Numa. At Alba, Domitian instituted a college of priests, of whom he was *Pontifex summus*.

62. *Cessit:* sc. *turba;* 'when the crowd made way for him.'

64. *Picens:* 'the Picenian fisher.'

68. *Ipse capi voluit:* i. e. the very fish itself was ambitious to be caught for the entertainment of your Majesty.—*Quid apertius:* what flattery more palpable than this?' if we understand these words to be spoken by the poet.—'Nothing is plainer:' if we consider them as spoken by the fisherman.—*Et . . . cristæ:* 'and yet his pride was gratified;' (a metaphor from cocks, who *set up* their *combs*, when pleased,) if we understand these words to be spoken by the poet.—If by the fisherman; And yet it is surprising that the thorns *(cristas*, i. e. *pinnas)* upon his back stand erect, as if it were unwilling to be caught.

71. *Sed . . . mensura:* the poet now pursues his narrative;—

this turbot was so large, that a dish could not be found to con tain it.

72. *Quos . . . amicitiæ:* we have here a striking representation of a tyrant, who, conscious of being hated by all, hates them; and they, knowing his capricious cruelty, never approach him, without horror and dread, lest they should say or do something, however undesignedly, which may cost them their lives.

74. *Liburno:* 'a Liburnian slave,' who discharged the office of a crier.

75. *Raptâ . . . Urbi: abolla* here signifies either a philosopher's robe, as Pegasus was a stoic; or the robe of office, which he wore as *præfectis urbis.*

76. *Pegasus:* an eminent lawyer who had been appointed prefect of the city of Rome: he is here called *villicus, bailiff* of the city, signifying that the chief magistrate of Rome, in consequence of the tyranny of Domitian, had now no more power or dignity, than the paltry officer of a country village.

77. *Optimus . . . justitiâ:* i. e. Pegasus was a very excellent magistrate, yet such was the arbitrary power of Domitian, that he dared not act according to the dictates of his heart.

79. *Inermi justitiâ:* justice is said to be *unarmed,* when judges and high officers act contrary to conscience.

80. *Venit . . . senectus:* 'the old facetious Crispus comes too.'

86. *Cum quo . . . amici:* it was not safe for Domitian's friends to converse with him, even on the most trivial subjects, such as the state of the weather, &c., if they did not agree in sentiment with him.

92. *His . . . festinata:* many texts have a period after *aulâ, his,* &c. applying to *Crispus:* Ruperti has a period after *solstitia,* understanding *his,* &c. to apply to *Acilius.*—The construction is, *Acilius,* qui *his quoque armis* erat *tutus in illâ aulâ* (i. e. of Domitian), et qui erat *ejusdem ætatis* (i. e. as Crispus). *properabat proximus cum juvene* (i. e. his son Domitius, as this is generally understood; see line 93, (note) *indigno,* &c.

93. *Acilius . . . cum juvene: Acilius Glabrio,* a senator of singular prudence and fidelity; his son *Domitius* came with him to this council; but both of them were shortly after charged with designs against the emperor, and were condemned to death. The father's sentence was changed to banishment, that he might be the more tortured by the remembrance of his son's death. The son, to save his life, affected madness and fought naked with lions in the Alban theatre: the tyrant was not to be deceived, but put him to death.

97. *Malim . . . gigantis:* i. e. since noble birth is dangerous, I had rather claim no higher kindred than my parent earth, and though not in size, yet, as to origin, be a brother of the earth-born giants, than be descended from a noble race.

101. *Quis . . . tuum:* there are none, in these days, who would be simple enough to admire the device of Brutus (he pretended

idiocy to save his life, during the reign of Tarquin the Proud), for it would not succeed with Domitian.

102. *Barbato:* alluding to the simplicity of ancient times, when Rome was governed by kings, who, as well as their people, wore their beards; for shaving and cutting the beard were not in fashion till later times.

105. *Satiram scribente cinædo:* the *pathic* Nero, who wrote a satire against Quinctianus, in which he censures him severely for the very abominations, of which he himself was guilty.

107. *Matutino:* which he used early in the morning,—or, as others interpret it, *eastern.*

108. *Redolent . . . funera:* the custom of anointing dead bodies with aromatic ointments was derived by the Romans from the East.

109. *Pompeius:* a vile informer, noted for his clandestine accusations.

110. *Et . . . Fuscus: Cornelius Fuscus* was sent by Domitian as general against the Dacians, by whom he and his army were destroyed.

111. *Marmoreâ . . . villâ:* in irony, alluding to his being sent to take the command, without having any other ideas of war, than he had acquired amid the sloth and luxury of his sumptuous villa.

112. *Mortifero . . . Catullo: Catullus Messalinus* was raised to the highest rank, from being a beggar, at the foot of the Aricine hill, on the Appian way. He is called *deadly*, as causing the death of numbers, by secret accusations.—*Veiento: A. Fabricius Veiento* was a senator and informer under Domitian.

113. *Nunquam visæ:* according to Pliny, Catullus was blind.

115. *A ponte:* from the bridge on the Appian way, where mendicants stood.

116. *Aricinos . . . axes:* i. e. the carriages, which passed from or to Aricia, a town on the Appian way, about ten miles from Rome: this *way* was much frequented by carriages, and was therefore a good stand for beggars.

117. *Devexæ . . . rhedæ:* Aricia was built on a hill, from which carriages *descended* on their way to Rome.

118. *Nemo . . . bellua:* none were louder in their praises of the prodigious turbot, than Catullus; though he could not see it, but turned the wrong way from it.

120. *Sic:* i. e. *sic alia laudavit, quæ non vidit.*—*Cilicis:* some famous gladiator from Cilicia, a favorite of Domitian.

121. *Pegma:* from πήγνυμι, to fasten; a wooden machine, so constructed, as to raise itself, in scenical representations, to a great height; boys were placed upon it, and on a sudden carried up to the top of the theatre.—*Velaria:* sail cloths, extended over the tops of theatres as a defence against the weather.

122. *Œstro: æstrus* literally signifies a gad-fly, but here, by metonymy, 'divine fury.'

126. *Arviragus:* a king of Britain, and an inveterate enemy to

the Romans, in the time of Domitian.—*Peregrina est:* 'foreign,' thereby denoting some foreign conquest.

127. *Sudes:* the sharp fins, like spears, like *cristæ*, in line 69.

129. *Quidnam . . . censes:* these are the words of Domitian, asking the senators' opinion.—*Conciditur:* 'must it be cut?'

131. *Quæ . . . orbem:* 'large enough to enclose the huge circumference of the fish within its thin rim,' which he humorously calls a *wall.*—The thinner earthen-ware was turned, the more valuable it was.

132. *Debetur . . . Prometheus:* some potter, a *skilful* and *ready* workman, like Prometheus, should be employed. See Class. Dict.

133. *Rotam:* 'the potter's wheel.'—*Sed . . . sequantur:* a sharp sarcasm against the tyrant, and at the same time rendering the speaker equally ridiculous.

136. *Luxuriam . . . veterem:* 'the luxury of former emperors.'—*Noctes . . . medias:* Suetonius says, that Nero was accustomed to prolong his banquets from mid-day to midnight.

137. *Aliamque famem:* 'another appetite,' excited by certain provocations, after a drunken debauch.

138. *Nulli:* i. e. *quàm Montano.*—*Usus:* 'experience.'

139. *Circeis: Circei* was a town in *Campania*, at the foot of mount Circello, on the sea coast.

140. *Lucrinum ad saxum:* the Lucrine rocks were in the bay of Lucrinum, in Campania.—*Rutupino . . . fundo:* 'produced in the Rutupian bottom,' i. e. dredged for in the sea at Rutupæ (now Richborough in Kent).

144. *Dux magnus:* Domitian.

146. *Cattis . . . Sygambris:* the *Catti* were a people of Germany; the *Sygambri*, inhabitants of Guelderland: both these people were formidable enemies of the Romans.

148. *Præcipuâ penuâ:* simply for *celeriter*, 'in great haste'—'on rapid pinions:' this is the explanation given by Ruperti; others explain it differently.—Some think the poet refers to doves or swallows, which carried letters tied to their feet.—Others think that the allusion is to the feathers or *pinnæ*, worn by couriers, as a sign of haste and speed, upon their heads. Messengers, bearing good news, wore white feathers; bad news, black.

152. *Cerdonibus: cerdones* means all kinds of low mechanics,—the plebeians: it is opposed to *Lamiarum* in the last line.

Domitian was safe, till he commenced his cruelties against the plebeians; then a conspiracy was formed against him by several persons of mean birth, who put him to death in the forty-fifth year of his age.

153. *Lamiarum:* by this word we are to understand *nobles* in general.—The Lamian family was one of the most noble in Rome.

From the conclusion of this Satire, it is evident, that it was written after the death of Domitian.

SATIRE V.

Under the pretence of dissuading the parasite Trebius from frequenting the tables of the great, Juvenal gives a spirited and minute account of the mortifications to which the poor were subjected by the rich, at those entertainments, to which it was thought necessary sometimes to invite them.

2. *Alienâ . . . quadrâ:* 'at another's expense.'—*Quadra* literally signifies a *square trencher.*

3. *Sarmentus . . . Galba: Sarmentus* was a Roman knight, who, by his flattery and buffoonery, insinuated himself into the favor of Augustus Cæsar, and often came to his table, where he bore all manner of insults.—*Galba* was a person of similar character in the time of Tiberius.

5. *Quamvis . . . testi:* i. e. if you can submit to such indignities, merely from your love of eating and drinking, I shall consider you so destitute of all principle, that I would not believe you though on oath.

6. *Ventre . . . frugalius:* i. e. the demands of nature are easily supplied.—*Metuam:* pres. subj.

8. *Crepido:* a high place on the bank of a river or in the inner part of a harbor, or by the road side, where beggars were accustomed to stand.—*Tegetis: teges* was a coarse rug, worn by beggars.

9. *Tantine:* sc. *sit tibi;* 'do you esteem so highly.'—*Injuria cœnæ,* i. e. *cœna injuriosa,* an entertainment at which you must endure so many scoffs and insults.

10. *Illic:* at a stand for beggars.

12. *Primo . . . officiorum:* be assured, that an invitation to supper is considered by the rich as a full recompense for all your past services.

17. *Tertia . . . lecto:* i. e. to fill up a place at the table, which would otherwise be vacant.

In the Roman dining room, was a table in the shape of a half moon, against the round part whereof three couches were placed, every one containing three persons, each of whom had a *pillow (culcita)* to lean upon.

18. *Unà simus:* the words of the rich man, giving the invitation in a familiar way.

19. *Trebius:* the name of the parasite, with whom Juvenal is conversing.

22. *Sideribus dubiis:* so early, that it is uncertain whether the light is from the stars or from the first breaking of the morn.—*Se . . . circumagunt:* 'roll slowly round.'

24. *Vinum . . . pati:* wine, which is so poor, that it is not fit to soak wool, in order to prepare it for receiving the dye; or not good enough to scour the grease out of new shorn wool.—*Succida lana:* 'new shorn wool, with its natural moisture,—greasy.

25. *Corybanta:* the *Corybantes* were priests of Cybele, who danced about in a wild and frantic manner.

The wine was so bad and had such an effect upon the guests, who drank it, as to make them frantic, and turn them into priests of Cybele, whose gestures they imitated.

26. *Jurgia proludunt:* 'quarrels *or* reproaches serve as a prelude.'

27. *Rubrâ:* 'red,' stained with the blood of the combatants.

29. *Saguntinâ: Saguntum* was a city of Spain, famous for its *earthen ware.*

30. *Ipse:* your host, the patron himself.—*Diffusum:* the wine that was poured or filled out from the wine vat into the cask.—*Capillato . . . consule:* in ancient times, when consuls wore long hair.

33. *Albanis . . . montibus:* the *Alban hills* bore a very pleasant grape. The *vino Albino* from the same place is still in great repute.

34. *Cujus . . . testæ:* the casks had been kept in the cellars such a length of time, that they had contracted a *mouldiness,* which so overspread the outside, as to conceal every *mark* and character, which had been impressed upon them.

36. *Thrasea Helvidius: Thrasea Pætus* and his son-in-law, Helvidius Priscus, were both of them patriots and opposers of Nero.

38. *Heliadum crustas:* drinking cups, made of large pieces of amber. The *Heliades,* sisters of Phaëthon, bewailing deeply his death, were changed into poplar or alder trees, from whose bark, instead of tears, dropped *amber:* hence *Heliadum lachrymæ* means *amber;* Ovid, Met. X, 263.—*Inæquales . . . phialas:* the beryl, a precious stone, was inlaid in drinking cups, here called *inæquales,* from the inequality or roughness of the outward surface, owing to the protuberance of the pieces of beryl, with which it was inlaid

39. *Virro:* the name of the master of the feast.

41. *Ungues . . . acutos:* 'your sharp nails,' lest you should make use of them to pick out the precious stones.

43. *Nam Virro . . . a digitis:* the poet now censures the vanity and folly of the nobles, who took the gems out of their rings, to ornament their drinking cups.

44. *Vaginæ fronte:* 'hilt of the sword.'

45. *Juvenis prælatus Iarbæ:* Æneas, whom Dido preferred as a suitor to Iarbas, king of Gætulia. Virg. Æn. IV, 36, and 196—218.

46. *Tu . . . quatuor:* the cobbler of *Beneventum,* by name Vatinius, was remarkable for having a large nose, as well as for being a drunkard. Hence those glass cups, which had four *handles* or spouts, which resemble so many noses, were called *calices Vatiniani.*

48. *Quassatum:* so cracked as to be hardly fit for use.—*Rupto . . . vitro:* it was the custom at Rome to change away broken glass for brimstone matches.

50. *Decocta:* 'boiled water;' it was an invention of Nero to have water boiled, and then set in a glass vessel to cool in heaps of snow and ice, which had been kept for use in summer in places similar to our ice-houses.

51. *Vobis:* i. e. *clientibus vel parasitis.*

52. *Aliam . . . aquam:* while the master of the house is drinking iced water, you are obliged to put up with common water.

53. *Gætulus:* Gætulia was a country of Africa, where the inhabitants were blacks.

55. *Monumenta Latinæ:* see Sat. I, 162.

56. *Flos Asiæ:* an Asiatic boy, beautiful, and blooming as a *flower*, who had been purchased at an enormous price, waits upon the master of the feast.

59. *Gætulum Ganymedem:* the poet alludes to the beautiful cup-bearer of Jupiter, and gives his name to the Gætulian negro footboy.

61. *Puer:* i. e. the Asiatic boy.

63. *Calidæ . . . minister:* 'to serve you with hot or cold water;' both these the Romans, especially in winter time, had at their feasts, that the guests might be served with that which they might prefer.

68. *Vix fractum:* 'broken into pieces with the utmost difficulty.'—*Solidæ . . . farinæ:* i. e. grown into hard, solid lumps, by being so old and stale, and now become mouldy.

69. *Quæ . . . agitent:* 'which may loosen a jaw-tooth.'

71. *Dextram cohibere:* from the fine and nice bread, prepared for the patron himself.

72. *Artocopi:* the slave who cut up the bread, from ἄρτος and κόπτω.

73. *Ponere:* for *deponere;* 'to lay it down.'

74. *Vis . . . colorem:* the words of the butler.

76. *Scilicet . . . nimbo:* the supposed words of Trebius, vexed at finding himself so ill repaid for his services and attentions.

77. *Montem adversum:* the Esquiline hill had a very steep ascent. It must be supposed to have lain in the parasite's way to his patron's house, and by its steepness to have been a hindrance to his speed.—*Gelidas . . . Esquilias:* its height made it very cold and bleak at the top, especially in bad weather.

82. *Asparagis:* this word in the plural may here denote the young shoots of various herbs with which perhaps it was usual to garnish the dishes.—*Quâ . . . ministri:* i. e. what a noble tail he displays; with what contempt does he seem to look down upon the rest of the banquet, when lifted on high by a tall slave, to be placed on the table.

84. *Constrictus:* 'shrunk.'—Many render it in the sense of *paratus, coctus,* or the like, 'dressed,—seasoned,' *(dimidio ovo)* 'with half an egg.'—Ruperti understands it, *circumdatum in patinâ oris sectis,* 'surrounded in a dish by eggs cut up.'

85. *Exiguâ . . . patellâ:* the Romans used to place on the

sepulchres of the dead, to appease the shades, a small dish, containing milk, honey, water, wine, flowers, a very little of each the smallness of the dish and of the quantity seems to be the reason of the allusion.

86. *Ipse:* the master of the house.—*Venafrano:* sc. *oleo;* the oil made at *Venafrum*, a city of Campania, was the best in Italy.

87. *Pallidus:* sickly looking, as if it was *half withered.*

89. *Micipsarum: Micipsæ* is a general name given to all the *Numidians*, from *Micipsa*, one of their kings. They were a barbarous people, on the shore of Africa, near Algiers, from whence the oil came, which the Romans used in their lamps.

90. *Bocchare: Bocchar* is the name of one of the Mauritanian kings; used here, probably, for any one of that nation.

The meaning is this,—the Numidians and Moors, by anointing themselves with this oil, became so disgusting, that no Roman would go to the same bath with them.

93. *Tauromenitanæ rupes:* on the sea-coast, near Tauromenium, in Italy.

95. *Macello:* 'the market people,' who deal in fish.

96. *Proxima:* 'the neighboring seas.'—*Nec . . . piscem:* the Roman nobles were so greedy after delicate fish, and such numbers were caught, that they were not suffered to grow to their proper size.

97. *Illinc:* i. e. from the coasts of a foreign province.

98. *Lenas:* some famous legacy hunter, who, like the rest of his tribe, was in the habit of purchasing whatever was rare and curious, to present it to some rich and childless person, whose heir he was desirous of becoming.—*Aurelia:* probably this is the name of some rich and childless widow, who perhaps, being very avaricious, was in the habit of selling the fine fish, which was presented to her.

101. *Carcere:* sc. *Æolio.*

102. *Lina:* literally, nets; but here, by Metonymy, 'fishermen.'

104. *Tiberinus:* sc. *piscis;* 'a pike;' some common and coarse fish, out of the river Tiber, is here meant, which in the winter time, when the Tiber was frozen, contracted spots, perhaps from some disorder, to which it might be liable.

105. *Vernula riparum:* i. e. accustomed to remain near the banks.

106. *Solitus . . . Suburæ:* the fish is supposed to enter the mouth of the drain, that it might meet the filth in its way and feed upon it.

107. *Ipsi pauca velim:* 'I would say a few words to the master of the feast himself.'

109. *Seneca: L. Annæus Seneca*, the tutor of Nero, was very rich and munificent towards his poor clients.—*Piso: L. Calpurnius Piso* was famous for his liberality.—*Cotta: Aurelius Cotta* was distinguished for his munificence.

111. *Solum poscimus:* 'all we ask.'

113. *Dives . . . amicis:* i. e. when you sup alone, fare as expensively and as sumptuously as you please *(dives tibi)*; but when you invite your friends and dependants, fare as they do; if you treat them as poor and mean, thus treat yourself *(pauper amicis)*

114. *Anseris . . . jecur:* this was looked upon as a great dainty by the ancient epicures; and they, therefore, took extraordinary pains to increase its size, by subjecting the animal to a particular kind of regimen.

115. *Altilis:* from *alo*; 'fatted,—crammed;' probably 'a capon' is here meant.

116. *Post hunc:* the next dish after the boar.—*Tubera:* 'mushrooms.'

118. *Majores:* by a plentiful addition of mushrooms.—*Alledius* some famous epicure.

119. *Disjunge boves:* 'unyoke your oxen;' i. e. plough and sow no more, that there may be more land for the production of mushrooms or truffles. Africa was one of the principal granaries of Rome.

120. *Structorem:* 'carver,' who is supposed to be performing his duties, with some antic gestures.

122. *Magistri:* i. e. the one who taught him the art of carving See Sat. XI, 136—141.

123. *Nec . . . refert:* 'nor is reckoned a matter of small concern.

126. *Quid . . . hiscere:* 'to mutter,'—'to make the least complaint.'

127. *Tanquam . . . nomina:* i. e. as if you were a man of quality.

The great men at Rome were distinguished by the *prænomen*, *nomen*, and *cognomen*.

132. *Quadringenta:* sc. *sestertia*; equivalent to a knight's estate.

133. *Melior fatis:* better and kinder than the fates have been, in making you so poor.—*Homuncio* (in the *voc. case*): this means 'a poor sorry fellow;' such was Trebius in his present condition.

136. *Ilibus:* 'dainties;' *ilia* literally signifies entrails or bowels, of which some very choice and dainty dishes were prepared.

He would, in the kindest manner, if you should by any good luck become rich, call you *brother*, and invite you to taste of all the delicacies on the table.

137. *Dominus . . . illo:* i. e. if you are desirous of domineering not only over dependants, but even their masters, you must be childless, without son or daughter to inherit your estate. See Æn. IV, 328, 329.

141. *Nunc:* i. e. after you have become rich.—*Mycale:* the mistress of Trebius.

142. *Ipse:* Virro himself.

144. *Minimas nuces:* i. e. *Avellanas* (filberts), vel potiùs, *res minimi pretii, quales sunt nuces.*

146 *Ancipites . . fungi:* there are several species of the

mushroom kind, some of which are poisonous, and it is sometimes difficult to distinguish them; the eater, therefore, cannot be certain that he is safe.

The poet, after his digression, on the mean venality of such men as Virro, (who would pay the utmost attention to those men, whom they now treat with the greatest contempt, if by any accident, they should become rich,) now returns to his main subject, the ill treatment, which the poor receive at the tables of the rich.

147. *Boletus:* a mushroom of the wholesome and best sort.

148. *Ante illum uxoris:* Agrippina, the mother of Nero, and sister to Caligula, the wife of Claudius, destroyed her husband, by mixing poison in a mushroom, which she gave him to eat.

149. *Virronibus:* i. e. rich men like himself.

151. *Phæacum:* the *Phæacians* were a people of the island Corfu, or Corcyra, in the Ionian sea, where there was feigned to be a *perpetual autumn*, abounding with the choicest *fruits*.

152. *Sororibus Afris:* i. e. the *Hesperides*. See Class. Dict.

153. *Tu . . . capellâ:* various interpretations have been given of this passage, but none are entirely satisfactory. One reading of the 155th line is, *Discit ab hirsuto jaculum torquere Capellâ*, according to which we are to understand *Capella* to be the name of a *centurion*.

By *aggere* the Prætorian camp, near the walls of Rome, is intended.—By *qui tegitur*, &c. (sc. *simius*, as antecedent to *qui)* the sports of the soldiers of the Prætorian camp are alluded to; one of which was (according to Leo Africanus) to dress an ape like a soldier and teach him to hurl a javelin from the back of a goat, as a soldier hurls his from that of a horse.

156. *Forsitan . . . doleas:* i. e. you may perhaps think that Virro treats you in this poor manner, to save expense; but you are mistaken, he does it to vex you, and then to laugh at you.

157. *Nam . . . molari:* i. e. there can be no *comedy* more pleasing, no *buffoon* more laughable, than a disappointed *glutton*, *bemoaning* himself with tears of anger and resentment at such wretched fare, and gnashing and grating his teeth together, having nothing to put between them, to keep them asunder.

158. *Ergo:* this line is thus divided:

Quis mĕlĭ- | ŏr plō- | rāntĕ gŭ- | l'ērgō | ōmnĭă | fīūnt.

The *o* in *ergo* is preserved from elision.

164. *Etruscum . . . aurum:* the *golden boss* or *bulla* was adopted by the Romans from the Etrurians, and at first was worn only by the children of the nobility; afterwards, by all free-born: it was in the shape of a heart, and worn before the breast, to prompt them to the study of wisdom.

165. *Vel nodus . . . loro:* a *bulla* or *boss* of leather, a sign or note of freemen, worn by the poorer sort of children, and suspended at the breast by a leathern thong.

The meaning is, that no one would bear such insulting treat-

ment, one would think, a second time, whatever his situation in life might be, whether of a noble or of a freed-man's family.

166. *Spes . . . decipit:* i. e. your gluttony gets the better of your reflection, and deceives you into a notion, that you will be better treated another time.—*Ecce . . . altilis:* this is the supposed reasoning of Trebius on the subject.

171. *Pulsandum . . . amico:* i. e. you will soon be more abject still; like slaves whose heads are shaven, in token of their servile condition, you will submit to a broken head; you will not mind a sound flogging; and you will prove yourself worthy of the poor fare, with which you have been insulted, and deserving no better friend, than Virro who has derided you.

SATIRE VI.

This is not only the longest, but the most complete of our author's works. With respect to his other Satires, some of them are distinguished by one excellence, and some by another; but in this he has combined them all. Forcible in argument, flowing in diction, bold, impassioned, and sublime; it seems as if the poet had risen with his theme, and, conscious of its extent, taxed all his powers to do it justice.

The whole of this Satire is a bitter invective against the female sex, and the poet endeavors to dissuade his friend Ursidius Postumus from marriage, at the expense of the whole sex.

It would seem, from internal evidence, that this Satire was written under Domitian. It has few political allusions; and might not, from its subject, perhaps, have been displeasing to that ferocious hypocrite, who affected, at various times, a wonderful anxiety to restrain the licentiousness of the age.

1. *Saturno:* the son of *Cœlum* and *Terra;* under his reign in Italy the poets place the golden age.

3. *Larem: Lar* signifies a god, whose image was kept within the house and set in the chimney or on the hearth, and was supposed to preside over and protect the house and land.

5. *Montana . . . uxor:* 'the mountain wife;' i. e. living in dens and caves of the mountains.

7. *Cynthia:* mistress to the poet Propertius; her true name was *Hostia.*—*Nec tibi . . . ocellos:* alluding to *Lesbia,* mistress of Catullus, whose true name was *Claudia;* she bewailed much the *death of a sparrow;* on this subject Catullus wrote an elegy. Catull. III, 18.

9. *Potanda . . magnis:* according to Hesiod, in the golden age, men were accounted infants, and under the care of their mother, till near a hundred years old. *Potanda* well suits this idea, for men might rather be said to *drink* than to suck.

10. *Glandem ructante:* the first race of men were supposed to have fed on acorns.

11. *Cœlo:* 'the air.'

12. *Qui . . . nati:* in ancient times men were supposed to be born of trees. The notion came from their inhabiting the trunks of large trees. Virg. Æn. VIII, 315.

13. *Compositive luto:* by Prometheus. See Class. Dict.

15. *Sub Jove:* when Jupiter had driven his father Saturn into banishment, the silver age commenced.

16. *Græci . . . alterius:* i. e. in those days of innocence, men had not the trick, afterward so common, of binding themselves by the most solemn asseverations to an untruth.

It is well known, that the Greeks were as much talked of for their bad faith, as the Carthaginians, and that they were in the habit of swearing not only by Jupiter, but by the other gods, and by men, by themselves, their own heads, &c.

18. *Et viveret:* 'and every one lived.'

19. *Astræa:* the goddess of Justice.

20. *Hâc:* Chastity.—*Duæ . . . sorores:* Justice and Chastity

22. *Concutere:* 'to violate.'

25. *Conventum:* Juvenal begins here to expostulate with his friend Ursidius, on his intention to marry.

27. *Pignus:* i. e. the wedding ring.

28. *Sanus eras:* 'you were once in your senses,' before the intention of marrying entered your head.

30. *Dominam:* a wife to tyrannize over you.

32. *Æmilius pons:* 'the Æmilian bridge,' built over the Tiber by Æmilius Scaurus, about a mile from Rome.

The poet intimates, that death in any shape is preferable to a tyrannical wife.

33. *Lex Julia:* against adultery.

34. *Cariturus . . . magno:* persons, that were rich, without children, were courted with valuable presents by fawning sycophants, in hopes of becoming their heirs.

39. *Quem . . . Latini:* the comedian *Latinus* played upon the stage the gallant to an adulteress, who, upon the unexpected return of her husband, locked him up in a *chest;* a part, it seems, that had often been realized by Ursidius in his younger days.

40. *Quid:* 'what shall we say more?'—*Quòd . . . quæritur* i. e. that he is mad enough to expect a chaste wife?

41. *Mediam . . . venam:* it was usual to bleed mad people in the middle vein of the arm.

42. *Tarpeium limen:* the Capitoline hill, where there was a temple of Jupiter, was also called the *Tarpeian* hill, on account of Tarpeia, a vestal virgin, who was there killed and buried by the Sabines.

43. *Auratam . . . Junoni . . . juvencam:* Juno was esteemed the

patroness of marriage and the avenger of adultery. To her was sacrificed a heifer with gilded horns.

45. *Cereris . . . dignæ:* the priestesses of Ceres were to be chaste matrons alone; their heads were bound with fillets, and none but chaste women were to assist at her feasts.

46. *Quarum . . . oscula:* i. e. the Roman women were so lewd and debauched, that it was hardly safe for their own fathers to kiss them.—*Necte . . . corymbos:* upon wedding days, the common people crowned their doors and door-posts with ivy boughs; but persons of fortune made use of *laurel*, and built scaffolds in the streets for people to see the nuptial ceremony.

48. *Iberinæ:* the lady to whom Ursidius was about to be married.

51. *Gabiis: Gabii* was a town of the Volsci, about ten miles from Rome.

52. *Fidenis: Fidenæ* was a city of Italy.—*Agello cedo paterno:* i. e. *in agello* quidem *paterno* eam castè vixisse *cedo* (concedo); 'I yield the father's country seat:'—I grant what you say about her virtue, while at her father's house, in the country.

54. *Adeò senuerunt:* 'grown so old.'

55. *Porticibus:* 'in the porticoes;' these were a sort of piazza, covered over to defend people from the weather, in some of which the Roman ladies used to meet for walking.

56. *Spectacula:* the theatres and other public places for shows and games.

60. *Longa . . . lauro:* see note to line 46, *Necte.*

62. *Testudineo . . . conopeo:* 'in a sumptuous bed.'—*Lentule:* in the name which Juvenal here gives his friend *Postumus*, he had in view a curious anecdote which is handed down to us by Valerius Maximus. *Lentulus* and Metellus, the consuls, were observed, by all the spectators at a play, to be extremely like a second and third rate actor, then on the stage.

63. *Exprimat:* 'resemble.'

64. *Ludium:* this line is thus divided:

Nŭptă sĕ- | nātō- | rī cŏmĭ- | tāt'ĕst | Hīppĭă | *lūdĭŭm.*

Ludium contracted by synæresis into *ludyum.*—*Hippia:* she was the wife of *Fabricius Veiento*, a man of senatorial dignity, in the time of Domitian.

65. *Famosa:* infamous for all manner of luxury and debauchery.—*Mœnia Lagi:* Alexandria, where Ptolemy, son of *Lagus*, the first of Grecian kings, reigned, after the death of Alexander the Great.

66. *Prodigia . . . Canopo:* i. e. even *Canopus*, a town of Egypt, noted for the dissoluteness of manners, condemned, and was disgusted with the profligacy of the Roman ladies.

69. *Paridem: Paris* was a handsome young actor, the favorite of Domitian.

70. *Plumâ: pluma* signifies a small or soft feather,—'down.' The poet is here describing the tender, as well as costly, manner, in which Hippia had been brought up from a child; and, among

other particulars, he alludes to the soft and downy bea, on which she used to lie at her father's house. Notwithstanding which, when the gratification of her lust was in question, she not only could forget all this, but bid defiance to the boisterous sea, and contemn all its dangers and inconveniences.

73. *Molles . . . cathedras:* literally soft or easy *chairs*, in which ladies were carried,—a sort of covered *sedan:* or, by *cathedras*, may be meant the *stratæ cathedræ*, soft *chairs* or *couches*, on which the ladies reposed themselves. But here, by Metonymy, it is put for 'the ladies' themselves.

76. *Mutandum . . . mare:* so many different seas were to be passed over, in going from Rome to Egypt.—*Justa . . . audent:* the poet represents women as bold and daring in the pursuit of their vices, timorous and fearful of every thing, where duty calls them.

81. *Sentina:* the hold or part of the ship, where the pump is fixed and the bilge-water collects and putrifies.—*Summus . . . aër:* 'the sky over her head turns round,' and makes her giddy.

85. *Formâ et juventâ:* for *formoso homine et juvene.*

86. *Ludia:* a 'stage-player's wife,' which Hippia, by going off with Sergius, the gladiator, might properly be called.

87. *Sergiolus:* the dimin. of *Sergius*, used here in derision, as satirizing her fondness for such a fellow.—*Radere guttur:* young men began to shave at the age of twenty-one: *he had already begun to shave* is to be understood *ironically*, intimating that Sergius had done this for many years, and was now an old fellow.

88. *Secto . . . lacerto:* in fighting as a gladiator, he had probably been wounded in one of his arms, which could not add much to the beauty of his figure.—*Requiem:* i. e. *missionem.*

90. *Attritus galeâ:* the helmet, by rubbing the skin off his forehead, had left a scarred and disagreeable appearance.

91. *Gibbus:* 'wen.'—*Acre malum:* 'a sharp rheum.'

95. *Rude:* the *rudis* was a *rod*, given to gladiators, in token of their release or discharge from the duties of a sword-player.

If *Sergius* had received his discharge and should cease to be a gladiator, he would be as indifferent to her and as little regarded as her husband *Veiento.*

96. *Hippomanes:* 'love-potions.'

97. *Privigno:* to put him out of the way, in order to make room for a son of their own.—*Faciunt . . . peccant:* i. e. what they do from lust is less mischievous, than what they do from anger, hatred, malice, and other evil principles, which govern their actions and may be said to rule the sex in general.

99. *Optima . . . marito:* the poet now shows the power, which women get over their husbands, by bringing them large fortunes.

100. *Bis . . . dedit:* 'she brought him a fortune of one thousand *Sestertia*' (about $35,700).

101. *Nec* .. *macer est:* 'he never pined for love.'—*Lampade:* the torch of Cupid or Hymen.

102. *Indè:* from her large fortune.

He glows with no other flame, than what is kindled by the love of money.

103. *Libertas:* the privilege of doing as she pleases.—*Innuat:* make signs to her lover.

104. *Vidua:* i. e. she is responsible for her conduct to nobody but herself.

105. *Cur:* the poet continues to satirize the female sex. Having shown, that some women are married only for their fortunes, he now says, that others receive attentions in consequence of their external beauty; while this lasted, they were admired and indulged in a kind of sovereignty over their husband; but when their beauty decayed, they were repudiated, turned out of doors, and others taken in their stead.

112. *Interea:* in the days of her youth and beauty.—*Calet:* she glows with the rage of dominion over her husband.

113. *Canusinam: Canusium* was a town of Apulia, on the river Aufidius; it afforded the best sheep and the finest wool in Italy, which nature had tinged with a cast of red.—*Ulmos . . . Falernas:* vines were made to grow round elms; therefore *elms* here denote the *vines*, and so the *wine* itself, by Metonymy. *Falernian wine* was esteemed the best.

114. *Pueros omnes* et *ergastula tota:* sc. *poscit.*—*Ergastula:* these were places where slaves were set to work: here the word seems to denote the slaves themselves, numbers of whom (whole workhouses full) must be purchased, to gratify the lady.

116. *Mercator . . . Iason:* the merchant, who encounters the dangers of the seas in all climates, for the sake of gain; alluding to *Jason's* dangerous enterprise after the golden fleece.

117. *Armatis:* 'prepared for sea.'—*Casa candida:* i. e. the houses white with frost and snow.

118. *Tolluntur:* 'are taken up on the credit of her husband.' —*Crystallina:* 'crystal vases.'

119. *Murrhina:* bowls made of myrrh, which was supposed to give a fine flavor to the wine. *Beronices: Beronice* or *Berenice*, was the daughter of Agrippa, king of Judæa, whose youngest son, *Agrippa*, was suspected of an incestuous commerce with her.

121. *Barbarus:* the Romans, as well as the Greeks, called all people, but themselves, *barbarians.*

122. *Ubi:* in Judæa.—*Mero: nudo.*

124. *Nulla . . . videtur:* the words of Postumus, to which the poet replies in the next verse.—*Gregibus:* numbers of ladies.

126. *Porticibus . . . disponat:* distinguished families were in the custom of placing the images of their ancestors in porticoes or galleries, about their houses: the poet, therefore, means, let her be of high rank, as well as beautiful, &c.

126. *Intactior*: 'more chaste.'—*Omni* . . . *Sabina*: alluding to the war between the Romans and Sabines, which was ended by the mediation of the Sabine females.

128. *Rara* . . . *cycno*: a proverbial expression, referring to the phœnix.

130. *Venusinam*: 'a country girl from Venusium.'

135. *Parce* . . . *albâ*: the poet proceeds to say, that fruitfulness is often a cause of arrogance in a woman, and illustrates it by reference to Niobe.—*Pæan*: 'Apollo:' either from παίω, to strike because he struck and slew the serpent Python with his arrows: or from παιὼν, a physician: Apollo was the fabled god of physic. —*Dea*: '*Diana*,' who slew the seven daughters of Niobe, as Apollo slew the sons.

137. *Amphion*: the husband of Niobe. See Class. Dict.

In this allusion to the story of Niobe and her children, the poet shows, that the pride of women is such, as not only to harass mankind, but even to be levelled at and provoke the gods themselves, so as to bring down ruin on whole families.

138. *Ipsumque parentem*: 'and Amphion himself.'

140. *Scrofâ* . . . *albâ*: 'than the white sow,' found by Æneas, near Lavinium, which brought thirty pigs at a litter, and which directed him where to build the city of Alba.

141. *Ut se* . . . *imputet*: i. e. that she should always be *reckoning* up her good qualities to you.

142. *Hujus rari summique boni*: i. e. *gravitatis et formæ*.

144. *Quis* . . . *horis*: though he may praise her highly in some respects, yet her ill temper and pride must excite disgust and detestation for many hours of the day.

149. *De Tuscâ Græcula*: the custom of speaking the Greek language was very common at Rome, especially among the higher ranks; and the ladies, however ignorant of their own language, were very fond of mixing Greek phrases in their conversation.

150. *De Sulmonensi* . . . *Cecropis*: the *inhabitants* of *Sulmo*, a town of Pelignum, spoke a barbarous Latin dialect; while the *Cecropians*, or people of Athens, made use of the purest and most elegant Greek.

153. *Quid ultrà*: sc. *faciant*.

154. *Si tibi* . . . *voluntas*: the poet places this dilemma before Postumus: you are about to love your wife, or you are not; if you are not, why do you marry and incur useless expenses; if you are about to love her, you will be wretched and will be treated as a slave.—*Legitimis* . . . *tabellis*: 'by such contracts as are required by law.'

156 *Cœnam*: i. e. *nuptialem cœnam*.—*Mustacea*: these were cakes, made of meal, anise-seed, cummin, and other ingredients, moistened with *mustum*, new wine, (whence, probably the name); they were of a carminative kind and were used at weddings.—*Perdas*: 'throw away the expense.'

157. *Labente officio:* this means the latter end of the feast, when the company was about retiring, their *duty* being almost *ended;* (or as we should say, the company having paid their respects;) at this period, the bride-cakes were distributed among the guests.—*Crudis:* 'to guests having weak stomachs.'

159. *Dacicus:* a gold coin, having the image of Domitian on it, so called from his pretended conquest of the *Dacians.*—*Germanicus:* this was also a gold coin, bearing the image of Domitian.

A considerable sum of both these kinds of coin was placed in a *broad dish,* and presented by the husband to the bride on the wedding night.—*Scripto . . . auro:* i. e. having the name, image, and title of the emperor inscribed upon them.

162. *Parcat amanti:* 'would spare a lover;' i. e. will not take advantage of a man's affection to use him ill.

163. *Ardeat . . . spoliis:* i. e. though she love to distraction, she delights in plaguing and plundering the man who loves her.

164. *Igitur . . . maritus:* the better husband a man is, the more she will tyrannize over him; an honest man, therefore, who would make a good husband, will find, that of all men he has the least reason to marry, and that a wife will be of less use to him than to a man of a different character.

167. *Hâc:* this wife of yours.

168. *Hæc . . . affectus:* 'she will direct your affection;'—dictate to you in what manner you are to treat your friends; whom you are to like, whom to dislike.

170. *Testandi . . . hæres:* all the Romans, even the most infamous, had the power of making their wills.

Panders, prize-fighters, and gladiators, have the liberty of making their wills, but your wife will dictate yours, and name many of her paramours, your rivals, as heirs to your estate.

171. *Arenæ:* by Metonymy, 'gladiators.'

173. *Pone . . . servo:* an order given by the wife to her husband;—masters had the power of crucifying slaves, which was the usual way of putting them to death.—*Meruit . . . longa est:* the words of the husband remonstrating against this barbarity.

174. *Audi:* i. e. hear the charge which may be brought against him, and his defence.

176. *O demens . . . voluntas:* the words of the wife, who insists that her *will* is a sufficient *reason.*

178. *Regna:* i. e. her husband's realms, over which she had ruled, to make new conquests of other men.

179. *Flammea:* 'bridal veils;' they were of yellow or flame color, and were thrown over the face of the bride during the marriage ceremony.

180. *Spreti . . . lecti:* she leaves her paramours, and comes back again to the man whom she first left.

183. *Octo mariti:* eight divorces were allowed by the Roman law, beyond that was reckoned adultery.

185. *Desperanda:* the profligacy of the female sex is now exhibited in another view;—a mother-in-law, disturbing the peace of a family, and promoting the infidelity of a daughter to her husband.

186. *Nudi:* 'deprived of all he has.'

187. *Tabellis: litteris amatoriis.*

189. *Corpore . . . Archigenem:* the old lady pretends sickness, and sends for a physician, (*Archigenes*, the name of some physician), whom her daughter's gallant is to personate.

190. *Onerosa . . . jactat:* as if in a high fever, 'she throws off the heavy bed clothes.'

191. *Abditus . . . adulter:* an opportunity is thus presented of secreting, in her apartment, the gallant, till the daughter comes under the pretence of visiting her sick mother.

193. *Utile . . . turpem:* since by assisting in the prostitution of her daughter, she becomes rich from the presents she receives.

195. *Nulla . . . paratæ:* the poet now attacks the litigiousness of females.

197. *Per se:* i. e. *non adjurante juris perito.*

198. *Celso:* the name of an eminent lawyer.

199. *Endromidas . . . nescit:* women had the boldness to practise fencing, to anoint themselves with *wrestler's* oil (*ceroma*), and to put on *rugs* (*endromidæ*), after their exercise, to prevent taking cold; but these *rugs*, to shew their pride, were *dyed* with *Tyrian purple.*

200. *Pali:* the *Palus* was a stake fixed in the ground, about six feet high, at which they went through all the exercises of a fencer, by way of preparation for a real fight.

201. *Quam cavat:* hollow places were formed in the stake by continual thrusts of weapons at it. Swords, made of wood, were the instruments made use of, in practising the art of fencing.—*Scutoque lacessit:* i. e. presenting their shields to the post as to a real enemy, as if provoking and guarding against an attack.

202. *Omnes . . . numeros:* 'goes through all the exercise.'

203. *Florali . . . tubâ:* the *Floral* games, celebrated in honor of the goddess Flora, were celebrated with vile indecency by harlots, who assembled at the sound of a *trumpet.*—*Nisi . . . arena:* unless she actually means to appear upon the stage as a gladiator; otherwise, one would think, she was preparing for the Floral games.

206. *Vires:* 'feats of strength.'

209. *Balteus:* 'a sword-belt,' worn by soldiers and prize-fighters.—*Manicæ:* armed gloves to defend the hand.—*Cristæ:* crests, of tufts of horse-hair, or of plumes of feathers, worn on helmets. *Cruris . . . tegimen:* the lower part of the *left leg*, as being most exposed to blows, from the position taken by prize-fighters, was covered with a stout buskin; the upper part was defended by the shield.

210. *Diversa . . . prælia:* such as those of the *Retiarii* or *Mirmillones*, who wore a sort of boots on their legs.

211. *Puellâ:* i. e. your young wife.

212. *Quarum delicias:* 'whose delicate bodies.'

214. *Monstratos . . . ictus:* the thrusts or hits, pointed out to her by her fencing master.—*Perferat: perfero* signifies 'to carry or convey to a designed person or place;' *perferre ictus* may therefore be a technical expression for a fencer making his thrust, by which he *conveys* the hit or stroke to his adversary.

215. *Quanta:* 'how firmly,'—'with what an air.'

216. *Quam denso . . . libro:* 'with how thick a fold.'—*Fascia:* this was a band or roller, wound by prize-fighters round their thighs and legs.

218. *Lepidi: Æmilius Lepidus.*

219. *Gurgitis aut Fabii:* 'or of Fabius Gurges.' See Class. Dict.

220. *Asyli: Asylus* was a famous gladiator.

When did an actress ever dress like these *matrons?* or when did the wife of a gladiator ever behave as these ladies, fencing at a post, dressed as men, and pushing at the mark with the same noise, that men make?

223. *Tunc:* i. e. *quum in lecto jacet.*

227. *Suâ:* this line may be thus divided:

in stătĭ- | ōnĕ sŭ- | *ā* ăt- | qu' ēxspēc- | tāntĭbŭs | īllām.

The *a* in *suâ* preserved from elision.

230. *Quæ . . . mæchæ:* what a discovery of love-letters would be made, if the cabinet of the adulteress was opened, who all this while is endeavoring to persuade you, that she is jealous of you, and that she grieves, as an innocent and injured woman.

233. *Aliquem . . . colorem:* 'some color of an excuse' for such behavior.

234. *Hæremus . . . ipsa:* 'we (Quintilian, the orator, and I, the poet,) are at a loss,'—we can render no excuse—therefore, 'speak thou,' (addressed to the wife).—*Inquit:* 'says the wife.'

237. *Homo sum:* 'I am a human being;' *homo* is a name common to us both, and so are the frailties of human nature; and since we mutually agreed to do as we liked, you have no just cause of complaint.

238. *Iram:* anger, to resent reproofs.—*Animos:* courage, to defend what they have done.

239. *Unde . . . requiris:* the poet is now about to trace the profligacy of the Roman women to the true *sources,*—to the banishment of poverty, labor, and industry, and to the introduction of riches, idleness, and luxury.

242. *Vellere Tusco:* the Tuscan wool was manufactured at Rome by women.

243. *Proximus . . . Hannibal:* Hannibal, after having defeated the Romans at Cannæ, marched towards Rome and encamped

within three miles of the city; this obliged the Romans to keep constant guard.

244. *Collinâ: turre:* one of the gates of Rome was on a hill and called *Porta Collina:* on this there was probably some tower, garrisoned by the people.

248. *Istos . . . colles:* the seven hills, on which Rome was built; here used for the *city* or the *inhabitants* of the city.

249. *Sybaris . . . Rhodos . . . Miletos . . . Tarentum:* cities, infamous for their effeminacy, lewdness, and debauchery.

250. *Coronatum, petulans, madidum:* the allusion by *coronatum* is to banquets, at which the guests were crowned with garlands:—by *petulans*, to the jests or saucy speeches of revellers: —by *madidum*, to general habits of drunkenness.

253. *Venus . . . ebria:* i. e. a woman adding drunkenness to lewdness.

254. *Ut spectet . . . constent:* another fault in women is noticed,—their extravagance and desire of appearing rich and noble.

255. *Sellam:* this may mean a *seat* at the theatre, as well as a *chair* to be carried thither.—*Cervical:* a cushion or pillow to lean on.—*Amicas:* female friends, who may appear as her clients and dependants.

256. *Flavam . . . puellam:* shining yellow hair was reckoned a great beauty, insomuch that *flava puella* was equivalent to *pulchra puella*.

258. *Levibus athletis:* 'to smooth-faced wrestlers.'

265. *Exhaustâ . . . nummus:* alluding to a notion very generally received among the ancients, that mines, after being exhausted, sometimes reproduced their ores. Or it is a metaphor, taken from the *falling* of seeds *(a cadendo—recidivus)*, which, though they may be thrown into the earth, and seem to have perished, yet spring up and produce fruit.

268. *Nullius . . . prætoribus:* 'no public performer can keep himself safe.'

269. *Organa: organum* is a general name for all musical instruments.

If the lady be a musician herself, she observes no moderation; she does nothing else, but play from morning to night.

270. *Densi . . . sardonyches:* 'sardonyxes,' (used here for all kinds of precious stones) 'thick set, sparkle over the whole lute.'

271. *Crispo . . . pectine:* 'with the quivering quill.'—They struck the strings sometimes with their fingers, sometimes with a piece of *ivory (pecten)* made in the form of a *quill*.

272. *Hedymeles:* some fashionable musician.—*Operas dedit*. 'performed;'—'made use of in playing.'

273. *Plectro: plectrum*, from πλήσσω, to strike, as well as *pecten*, was the *quill* or instrument with which the strings were struck.

274. *Lamiarum:* this was a noble family, descended from *Lamus*, the king and founder of the city Formiæ, in Campania.

275. *Janum Vestamque: Janus* and *Vesta* were the most ancient and the first deities of the Romans.

276. *Capitolinam . . . quercum:* Domitian instituted sports in honor of *Jupiter Capitolinus*, which were celebrated every fifth year; the victor was rewarded with an *oaken crown.*—*Pollio*. the name of some favorite musician.

277. *Fidibus: fides* signifies any stringed instrument; hence the English word *fiddle*.

278. *Tristibus:* giving over their patient.

280. *Citharâ:* by Metonymy, 'a harper.'—*Dictata . . . verba:* 'the prescribed form of prayer.'

281. *Apertâ . . . agnâ:* from the appearance and state of the entrails of the victims, the soothsayers foretold future events.

283. *His:* such votaries as these.—*Magna . . . apud vos:* i. e the gods must have an idle time of it, if they can attend to such prayers and to such subjects as fiddlers and actors.

Juvenal, in this and some other passages, ridicules the Roman mythology.

286. *Varicosus . . . haruspex:* the *soothsayer*, who is obliged to stand so long and listen to such prayers, will have *swollen* legs.

289. *Paludatis:* dressed in the *paludamentum*, which was a general's white or purple robe, in which he marched out of Rome on an expedition.

290. *Rectâ facie:* 'with an unembarrassed look.'—*Strictisque mamillis:* 'and with her bosom bare.'

291. *Hæc:* the poet now assails the sex as being gossips and tale-bearers.

292. *Secreta . . . pueri:* some scandalous story of an intrigue between a step-mother and her son-in-law.

296. *Quosdam facit:* 'some she invents' out of her own imagination.—*Isse . . . populos:* that the *Niphates*, a river of Armenia, had overflowed the country and drowned the inhabitants.

298. *Nutare . . . subsidere:* in consequence of earthquakes.

304. *Dominum:* 'the owner' of the dog.

306. *Conchas:* this word may signify boxes, or *shells* for oint ments, to be used at the baths.—*Castra:* 'baggage;' things of various sorts, used at the baths, which the poet humorously calls, from their variety and number, *castra.*—*Moveri:* 'to be brought after her.'

308. *Gravi . . . massâ:* to promote perspiration, before they went into the baths, they were in the habit of swinging two heavy masses of lead.

309. *Interea:* while the mistress of the house is at the bath.

310. *Rubicundula:* 'flushed in the face.'

311. *Œnophorum:* from οἶνος, wine, and φέρω, to carry; a vessel, probably of a large size, for conveying wine.

312. *Sextarius alter*. 'a second sextarius;' implying, that she had drunk one before. The *sextarius* held nearly a pint and a half.

313. *Rabidam . . . orexim:* 'a ravenous appetite.'

314. *Redit:* 'is brought up again;'—is vomited up.

315. *Marmoribus . . . olet:* i. e. the wine, brought up from her stomach, gushes on the marble pavement like a *river*, or she vomits into a *bason*, which smells of the wine, thrown up from her stomach.

318. *Nauseat:* 'sickens at the sight.'

320. *Ignoscit Elissæ:* 'finds excuses for Dido.'

323. *Cedunt . . . pulsari:* orators and grammarians are represented by the poet as unable to contend with this learned lady: she vociferates so loudly, that neither a public crier, nor a babbling lawyer, nor any of the company present, can edge in a single syllable.

327. *Jam nemo . . . lunæ:* an ancient superstition prevailed, that eclipses of the moon were occasioned by charms and incantations, against which nothing could prevail, except the beating of brass, sounding of trumpets, and noises of a similar kind.

329. *Imponit . . . honestis:* i. e. she draws the line, as it were, nicely distinguishing, after the manner of philosophers, on the subject of ethics, defining the *honestum*, the *utile*, the *pulchrum*, and where each begins and ends.

331. *Crure . . . porcum:* the dress of philosophers was a coat, that came no lower than the mid leg. They used to offer a *hog* to *Sylvanus*, the god of the woods; at which sacrifice no woman was permitted to be present.

The poet tells these philosophical ladies, that, as they ranked among philosophers, they ought to dress in the same manner, and offer sacrifices to the same god.

332. *Quadrante lavari:* the usual small fee paid by poor philosophers for bathing.

334. *Dicendi genus:* i. e. the art of logic.—*Curtum . . . enthymema:* 'the short enthymeme;' a short syllogism, consisting only of two propositions, the third being retained in the mind, ἐν θυμῷ, whence the name.—*Rotato:* 'artfully turned.'

336. *Quædam . . . intelligat:* i. e. allow her to have some taste for books, but not enter too deeply into them.

337. *Palæmonis: Palæmon* was a conceited grammarian, who said, that learning would live and die with him.

340. *Nec . . . verba:* the learned lady is represented as being so precise, as to find fault with her neighbors, if they did not use the most elegant expressions.

341. *Solæcismum:* so called from the *Soli*, a people of Attica, who, being transplanted to Cilicia, lost the purity of their ancient tongue and became ridiculous to the Athenians for their improprieties of speech.

343. *Virides gemmas:* 'an emerald necklace.'

344. *Extentis:* 'extended downwards' with the weight.

346. *Multo . . . facies:* i. e. her face appears unusually large, by a quantity of paste stuck upon it, to preserve or improve the complexion. See note to Sat. II, 90.

347. *Poppæana: Poppæa,* the wife of Nero, invented a sort of pomatum to preserve her beauty.

351. *Graciles:* 'slender;' thin and lean from the continual waste of their bodies by the heat of the climate.

352. *Tectoria prima:* i. e. *incrustationem panis* (verse 347).—The *second* covering for the face is the *milk,* the rich ointments, &c.

353. *Agnosci:* this line is thus scanned:

incĭpĭt | āgnōs- | cī āt- | qu' īllō | lāctĕ fŏ- | vētūr.

The *i* in *agnosci* is preserved from elision.

354. *Propter . . . axem:* alluding to Poppæa, who, being banished from Rome, had fifty she asses with her, for their milk, to wash in and to mix up her paste with.

356. *Mutatis . . . tot medicaminibus:* 'with so many cosmetics, that are continually changing.'

361. *Periit libraria:* 'the house-keeper is turned out of doors,'—'is undone.'—*Libraria:* from *libra,* a balance; a weigher of wool or flax, who weighed out and delivered to the other servants the tasks of wool for spinning.

361. *Ponunt tunicas:* 'are ordered to strip themselves for punishment.'

362. *Cosmetæ:* from κοσμέω, to adorn; persons who helped dress their mistresses, and had the care of their clothes, ornaments, &c.

364. *Hic frangit ferulas:* 'this one has bunches of rods, broken over his back.'—*Rubet . . . flagellis:* 'is whipped till his back is covered with blood.'

365. *Scuticâ:* an instrument of punishment, made of leather thongs.

366. *Verberat:* he, one of the *(tortoribus)* tormentors or executioners, lashes.

371. *Siculâ . . . aulâ:* in Sicily some very cruel tyrants had reigned: such as *Phalaris, Dionysius, &c.*

372. *Constituit:* i. e. *statuit ornari.*—Some understand it, 'has made an assignation.'

373. *Exspectatur:* sc. *a mæchis.*—*In hortis:* 'in the gardens of Lucullus,' noted for their pleasant walks.

374. *Isiacæ . . . sacraria lenæ:* the temple of Isis was the scene of all manner of lewdness, and visited by the most indecent people.

376. *Psecas:* Juvenal gives to the waiting-maid the name of one of Diana's nymphs.

382. *Est . . . acu:* she then calls a council upon the subject of her dress,—first, an old woman, who has been *set to spin (admota lanis),* being too old to dress her lady's hair; then the

younger maids, according to their age and experience.—*Emerita* is here metaphorical, it is the term used for soldiers, who have been discharged from service; these were called *milites emeriti.*

387. *Compagibus:* 'stories of curls.'

388. *Andromachen:* the wife of Hector; tradition represents her as being very tall.

389. *Cedo . . . plantâ:* i. e. how much greater reason is there for believing it is a different person, if she happens to be a little woman, short-waisted, and when she has not high shoes on, (*cothurnus*, which was a sort of buskin, worn by actors in tragedies, with a high heel to it,) seeming, in point of stature, shorter than a pigmy, insomuch that she is forced to spring up on tip-toe for a kiss.—*Cedo: dic, quid credas?*

397. *Bellonæ: Bellona* was the sister of Mars: her priests were called *Bellonarii:* they ran up and down, lancing their arms with sharp knives, upon her festival, which was kept on the twenty-third or twenty-fourth of March, which, in allusion to these horrid rites, was sometimes called 'the day of blood.'—*Matrisque deûm:* Cybele.

399. *Rauca cohors:* i. e. a troop of the priests of Cybele, who had bawled themselves *hoarse.*—*Tympana . . . plebeia:* the *tabours* or *drums*, which were beat by the inferior plebeian priests, —here by Metonymy the priests, who played on them: all these bow to him, and submit to his authority (*cedunt*).

400. *Phrygiâ . . . tiarâ:* this was part of the high-priest's dress, and called *Phrygian*, because first brought from Phrygia; it covered the head and was tied under the chin.

406. *Hibernum . . . abluet:* at the command of the priest, these women will plunge into the river Tiber, even in the most dangerous parts in the very depth of winter, when the ice must be broken for them, to wash away their sins.

408. *Superbi . . . regis agrum:* i. e. the *Campus Martius*, which once belonged to *Tarquin the Proud.*

410. *Io:* an Egyptian goddess, the same with *Isis*, who also had a temple at Rome.

411. *Calidâ . . . Meroë:* the Nile flows round many large islands, the largest of which was called *Meroë*, and has the epithet *warm*, from its being the nearest the torrid zone.

413. *Proxima . . . ovili:* the temple of Isis was near that part of the Campus Martius, where the Tarquins in their days had numbers of sheep, which, from this circumstance, was called the *sheepfold.*

414. *Ipsius dominæ:* 'of the goddess herself.'

415. *En . . . loquantur:* this apostrophe carries a strong ironical reflection on these cunning and imposing priests.

416. *Ergò:* because these deluded women are convinced that these priests have real intercourse with heaven, and all that is enjoined comes directly from above

417. *Grege linigero :* 'with a train of priests in linen robes.'—*Grege calvo:* they shaved their heads and went howling up and down the streets, in imitation of the Egyptians, who did the same, at certain periods, in search of Osiris.

418. *Derisor Anubis:* at these ridiculous rites the high priest carried the image of *Anubis*, the son of Osiris, whom they worshipped under the form of a dog; the priest all the while *laughing* at such a deity, and jeering at the folly of the people that attended him.

422. *Movisse . . . serpens:* there was, in the temple of Isis and Osiris, an image with three heads, the middle one, that of a lion, the right, of a dog, the left, of a wolf; about these *a serpent*, made of *silver*, seemed to twine itself, bringing its head under the right hand of the god. The nodding of the serpent, which was probably caused by some spring, denoted that the request of the priest was granted.

424. *Ansere:* this bird was usually sacrificed to Isis, and in Egypt constituted the chief food of the priests.

426. *Dedit ille locum:* 'he has given place;' i. e. 'when the priest has withdrawn.'

428. *Sacerdos arboris:* this is spoken in contempt of the Jews, who lived in woods, and therefore the poet probably hints at the priestesses of the temple in the wood of Dodona, who pretended to ask and receive answers from oak-trees.

432. *Spondet . . . pueri: Armenia* and Syria, of which *Commagena* is a part, were famous for *soothsayers:* they pretended to acquire a knowledge of future events, by inspecting the insides of animals, which they handled and examined for this purpose.

436. *Faciet . . . ipse:* he will commit a deed (the murder of a child), against which he will be the first to inform, accusing the superstitious woman of the crime.

437. *Chaldæis:* the Chaldeans, living about Babylon, were the great masters *in the knowledge of the stars*, or *judicial astrology*, as it is called: some of these, like other impostors, travelled about and came to Rome, where they gained great credit with silly women.

439. *Delphis . . . cessant:* when this satire was written, and in deed long before, oracles were rapidly falling into contempt. The oracle of Delphos, it is said, ceased at the birth of Christ.

441. *Qui . . . Othoni: Seleucus* is here meant, a famous astrologer, who had been often *banished* from Rome, by whose instigation and prediction, Otho, (with whom he was intimate,) failing to be adopted by *Galba*, caused Galba to be put to death.

442. *Conducendâ . . . tabellâ:* the astrologers wrote on parchment or on *tablets* the answers, which, they pretended, came from the stars; to obtain a sight of these, people gave them money.

444. *Sonuit . . . læva:* i. e if he has been hand-cuffed.

445. *Longo . . . carcere:* those predictors, who foretold things in time of war, were carried as prisoners with the army and confined in the camp, in expectation of the event; in which condition, they had a soldier to guard them, and, for greater security were tied together with a *chain* of some *length* (this may perhaps be intimated by *longo carcere),* one end of which, for conveniency was fastened to the soldier's left arm, the other to the prisoner's right.

450. *Tanaquil tua:* i. e. your wife. See Class. Dict.

453. *Hæc . . . ignorat:* she is so desirous of knowing the fate of others, that she is content to be ignorant of her own.—*Sidus . . . Saturni: Saturn* was considered an *unlucky planet.*

454. *Venus: Venus* was considered a *fortunate* planet, if she rose in conjunction with certain others.

458. *Ephemeridas:* this word here signifies a sort of *Almanac,* in which were noted the daily rising and setting of the various constellations; by consulting which, these women pretended to tell their own fortunes, and those of their acquaintances.

460. *Thrasylli: Thrasyllus* was a Platonist and a great mathematician, once in high favor with Tiberius Cæsar, but afterwards, by his command, thrown into the sea at Rhodes.

461. *Primum lapidem:* i. e. the first mile stone from Rome.

465. *Petosiris:* a famous Egyptian astrologer.

466. *Si mediocris . . . metarum:* i. e. if the woman is in *low circumstances,* she runs to the circus, till she finds an astrologer, who suits her purpose.

471. *Qui . . . condit:* whenever a place was struck with lightning, a priest was called in to expiate it: this was done by collecting every thing that had been scorched and *burying* it on the spot with due solemnity. A two-year old sheep was then sacrificed, and the ground slightly railed in: after which, all was supposed to be well.

These lightnings were reckoned *public* or *private* as they happened to strike either public or private edifices.

Private lightnings were supposed to forebode things to come for ten years only; *public* lightnings for thirty years.

472. *Circo . . . aggere:* Tarquin's *mound* was cast up on the eastern side of Rome, as a defence to the city: this, as well as the *circus,* was a place of resort to these low cheats.

474. *Phalas: wooden towers* in the form of an egg, built by Agrippa, for the judges of the Circensian games.—*Delphinorumque columnas:* in the circus were lofty *pillars,* on which were placed the statues of *dolphins,* erected for ornaments.

478. *Sed jacet . . . possunt:* i. e. you will scarcely ever hear of a *lying in woman* among the ladies of quality; such is the power of art, such the force of medicines, prepared by those, who make it their business to cause barrenness and produce abortions.

481. *Spurcos . . . lacus:* where children were exposed.

486. *His se ingerit:* 'with the care of these she charges herself.'

490. *Indè:* i. e. from these philtres.

492. *Avunculus . . . salivâ: Cæsar Caligula*, whom his wife *Cæsonia* drenched with a love potion, made of the *hippomanes*, (a little skin or piece of flesh, taken from the forehead of a colt newly foaled,) which drove him into raving madness.

This potion of Cæsonia was infinitely worse than *Agrippina's mushroom*, for that only destroyed a drivelling old emperor; but Caligula, after his draught, became a merciless and bloody tyrant.

499. *Senis:* the emperor Claudius, who was poisoned by Agrippina, his wife, in the sixty-fourth year of his age.

503. *Partus equæ:* i. e. the colt, from which the hippomanes was taken.

504. *Pellice: pellex* properly denotes the kept mistress of a married man.

511. *Fingimus . . . hiatu:* i. e. what I have been saying must appear so monstrous, as to be regarded by some as a fiction: and instead of keeping within the bound and laws of satire, I have taken a flight into the fabulous rant of tragedy, like Sophocles and other tragic writers.

515. *Pontia:* there were two women of this name; one was the wife of Vectius Bolanus, a man of high rank and estimation, who poisoned her two children (they were twins) in the time of Nero: the other, to whom the poet particularly alludes, was the wife of Drymio, whose family took care to perpetuate her crime (as Grangæus says) by the following inscription on her tomb: *Pontia, Titi Pontii filia, hìc sita sum, quæ, duobus natis a me veneno consumptis avaritiæ opus, miserè mihi mortem conscivi. Tu, quisquis es, qui hâc transis, si pius es, quæso a me oculos averte.*

529. *Sana:* 'in her sound mind;'—'in cold blood.'

534. *Hoc . . . refert:* this is the only difference between Clytæmnestra and the Roman ladies; she, in a rude and simple manner, with an axe, raised in both her hands, slew her husband: these, with greater shrewdness and cunning, by administering secret doses of poison, effect the same object.—*Tyndaris illa:* 'that daughter of Tyndarus,'—Clytæmnestra.

Juvenal, by the manner of expression, *illa Tyndaris*, insinuates, that this name belonged to others, viz. to many of the Roman ladies of his time.

537. *Atrides:* Agamemnon, *the son of Atreus*, and husband of Clytæmnestra. Juvenal uses this name as descriptive of the situation of the husband, whom the modern Clytæmnestra is determined to murder, for the sake of a gallant.

538. *Pontica . . . regis: Mithridates*, a king of Pontus, invented a medicine, called *Mithridate*, an antidote against poison.

SATIRE VII.

This Satire is addressed to Telesinus, a poet, and contains an animated account of the general discouragement, under which literature labored at Rome.

Beginning with Poetry, it proceeds with great regularity through the various departments of History, Law, Oratory, Rhetoric, and Grammar; having many curious anecdotes interspersed, and each different head enlivened with such satirical, humorous, and sentimental remarks, as naturally flow from the subject.

1. *Spes:* the hope of reward for the labor of the learned.—*Ratio:* the reason why men apply themselves.—*Cæsare:* it is probable, that either the emperor Hadrian, or Trajan, is meant.—Many think it is Domitian.

2. *Tristes:* 'neglected.'

3. *Respexit:* 'has looked with eyes of favor.'

4. *Conducere:* to hire, in order to make a livelihood thereby; or it may signify (as we find it used in Cicero, II. *de Divin.*) to undertake the work or management of.

6. *Aganippes:* a fountain in a solitary part of Bœotia consecrated to the Muses.

9. *Machæræ: Machæra* was probably the name of some noted crier.

10. *Commissa . . . auctio:* an *auction* is said to be *commissa*, when *entrusted* to the honesty and activity of the auctioneer.—Some think it alluded to the *commission* of the magistrates, who sanctioned the sale. And others, that it is used figuratively for the strife of the purchasers, who may be said, like gladiators, *inter se committi.*—A sale of this kind is called *auctio* (from *augeo*, to increase), because the bidders raise the price against each other.

11. *Stantibus:* 'to the bidders standing round.'—*Pacci . . . Fausti: Paccius* and *Faustus* seem to be the names of two wretched tragic writers.

14. *Equites Asiani:* the poet satirizes those noblemen, who enrich their Asiatic slaves, and had them enrolled among the knights. These Asiatics were notorious perjurers.

15. *Cappadoces:* the *Cappadocians* were, like the Cretans, liars and dishonest to a proverb; yet many of them found favor, and obtained wealth at Rome.

16. *Altera . . . Gallia: Gallo-Græcia* or *Galatia.*—*Nudo . . . talo:* 'with naked feet,' like poor persons or slaves exposed for sale.

18. *Nectit . . . modis:* the perfection of heroic poetry, which seems here to be intended, is the uniting *grand and lofty expression, eloquium vocale*, with *tuneful measures, modis canoris.*

19. *Laurumque momordit:* the eating of the laurel was supposed to inspire young poets with noble ideas.

21. *Ducis:* 'of the emperor.'

23. *Croceæ membrana tabellæ:* the *parchment* or *vellum*, which the ancients used, was *white* on the inside where they wrote, and dyed of a *saffron color* on the outside with the oil of cedar, to preserve it from decay: hence it is called *bicolor* by Persius, III, 10.

25. *Dona Veneris . . . marito:* 'commit to the flames.'

26. *Aut . . . libellos:* i. e. lay by your books, and let the moths eat them.

27. *Vigilata:* which have cost you many a sleepless night.

29. *Ut . . . macrâ:* that, after all your pains, you may have your half-starved image, i. e. a representation of your lean and starved person, crowned with ivy, and set up in the temple of Apollo.

32. *Ut . . . avem:* as children admire the beauty of the peacock, sacred to Juno, without doing the bird any service, so the rich of these days will give you nothing, though they may admire and praise your works.

34. *Tunc:* when you have grown old.—*Seque . . . senectus.* your old age, however eloquent, when clothed in rags, detests itself and the Muses, that have left it in such a deplorable situation.

37. *Musarum . . . relictâ:* there was a temple of the Muses at Rome, built by *Martius Philippus*, where poets used to recite their works. *Augustus* built a library and temple to Apollo, on Mount Palatine, where poets also recited their verses, and where they deposited them.

Some join *et Musarum . . . relictâ* to the following line, interpreting it,—he makes verses himself *(invitâ Minervâ)* in defiance of the censure of the learned.

38. *Uni . . . annos:* not that he thinks Homer a better poet, but because he was ancient.

46. *Anabathra:* 'stairs,—or a step-ladder,' to ascend to the *rostrum*, which was a kind of scaffolding erected with *timber*, *hired* for the purpose.

47. *Quæque . . . cathedris:* the poet is supposed to have fitted up the *orchestra* with hired *chairs* for the accommodation of his hearers.—*Reportandis:* 'to be returned to the owners.'

48. *Tenui . . . ducimus:* see Sat. I, note to line 148.

53. *Non publica vena:* 'no common talents.'

55. *Monetâ:* *moneta* is the stamp on money, hence, figuratively, 'a style in writing.'

57. *Omnis . . . impatiens:* 'free from every bitter of life.'

60. *Sana paupertas:* *paupertas* is put here for *pauper poëta.* By *sana*, quæ furorem poëticum non concipit, nec concipere potest.

62. *Satur . . . Euoe:* i. e. when Horace wrote his divinest verses, he was sated with good cheer, and prospered under the patronage of Augustus and Mæcenas.

64. *Dominis . . . feruntur:* 'are inspired by the lords of Cirrha and Nysa:' i. e. Apollo and Bacchus; the former was a town of Phocis, near Delphos, where Apollo had an oracle; the latter a cave in Arabia, where Bacchus was educated.

65. *Duas . . . curas:* i. e. poetry and domestic troubles.

68. *Adspicere:* 'to conceive in his mind.'

69. *Deesset:* this word is here by synæresis contracted into two syllables; the line is thus divided:

Năm sī | Vĭrgĭlĭ- | ō pŭĕr | ĕt tŏlĕ- | răbĭlĕ | d'ĕssĕt.

70. *Caderent . . . hydri:* for *cecidissent;* 'all the snakes would have fallen from the hair of *Alecto;*'—he never would have been able to describe, as he has done, the snaky tresses of Alecto. See Æn. VII, 450.

71. *Surda . . . buccina:* 'the silent trumpet;' *surdus* not only signifies one that does not hear, but also that which gives no sound.

Juvenal alludes to Æn. VII, 519.

72. *Rubrenus Lappa:* an ingenious, but poor and miserable tragic poet, who lived in Juvenal's time.—*Cothurno:* by Metonymy, 'tragic writers.'

73. *Cujus . . . Atreus:* whose tragedy of Atreus, which he was writing, caused him to *pawn* his *platters* and *cloak*, to buy food, &c. Some think *pignero* means *to take a pledge*, and suppose *Atreus* to be the name of the broker to whom *Rubrenus* had pawned his goods.

74. *Infelix Numitor:* 'unfortunate, poor Numitor;' ironically, for he is put here for any rich man.

75. *Quintillæ:* the name of his mistress.

79. *Lucanus:* Lucan, a poet of Corduba in Spain, who, on coming to Rome, was made a knight. He left his Pharsalia, a heroic poem, describing the civil wars between Cæsar and Pompey, unfinished, having been put to death by Nero.

80. *Serrano . . . Saleio:* two poor poets in Juvenal's time.

82. *Amicæ:* 'grateful' to the hearers.

83. *Thebaïdos . . . Statius: Thebais* was a poem, descriptive of the Theban war, written by *Statius*, a Neapolitan poet.

84. *Promisit . . . diem:* 'appointed a day' for the recital of his poem.

87. *Intactam . . . Agaven:* 'his tragedy of Agave, never before performed or read.'—*Paridi: Paris* was an actor in high favor with Domitian.

What the poet says in this and the three following lines, in a seemingly complimentary way, was a sneer upon Paris, and through him upon the emperor; Domitian so understood it and turned our author's jest into his punishment; for in his old age, he sent him into Egypt, by way of an honorary service, with a military command.

89. *Semestri . . . auro:* i. e. makes them military tribunes, whose office lasted for *six months:* these, as well as knights,

ore gold rings.—Some understand summer and winter rings.—As *semestris* also means *half a month* (*or moon*,) some render *semestri auro*, circular gold (or *rings*) like the moon, when she is full or fifteen days old.

90. *Camerinos . . . Bareas:* rich nobles, whose levees the poor poets might attend in vain.

92. *Pelopea . . . Philomela:* the names of two tragedies, which, perhaps being dedicated to Paris, secured his favor and consequently the good will of Domitian.

93. *Pulpita:* 'the stage;' some understand 'poetical recitations.'

97. *Pallere:* 'to grow pale' with study.—*Vinum . . . Decembri:* in the month of December, the feast of the Saturnalia was observed with great festivity.

98. *Fœcundior:* 'more beneficial to you' than poetry is to its writers; ironically.

Having exhibited the wretchedness of the poets of his day, he begins to show that historians were equally neglected.

101. *Damnosa:* ruinous to you, having been at the expense of *so much* paper, for which you will receive no recompense.

102. *Lex operum:* which requires that every transaction recorded should be minutely described.

103. *Seges:* 'reward of your labor.' So *messem* in the 112th verse.—*Terræ . . . apertæ:* a metaphor, taken from agriculture.

104. *Acta legenti:* the *acta* were journals, registers, acts of the senate, or records of a similar kind; the *clerk*, who wrote or *collected* them, was called *actuarius*.

105. *Sed . . . umbrâ:* spoken with indignation by the poet, as if this was the excuse or pretence with some rich men for not assisting learned men.

106. *Quid . . . officia:* what profit arises to lawyers from their pleadings in civil actions?

107. *Magno . . . libelli:* their bundles of briefs, which they carry with them into court.

108. *Ipsi:* the lawyers.—*Magna:* for *magnopere*.

109. *Tetigit . . . illo:* i. e. if some client, more earnest than the other, who thinks he is not doing justice to the cause, should touch him with his elbow.

110. *Ad dubium . . . nomen:* 'to prove a doubtful debt, with his large account-book.' So *nomen* is used by Cicero, *nomina facere*, to run into debt.

111. *Cavi . . . folles:* i. e. his lungs.

112. *Conspuitur:* 'is slavered with foam,' from vehemence in pleading.

113. *Hinc:* in one scale.

114. *Solum russati . . . Lacernæ:* 'that alone of a *red-coated* coachman,' and you will find them equal.—Some think *Lacerna* a

fictitious name for a soldier, whose dress also was *red*, according to Britannicus.

115. *Duces:* 'the judges;' the poet in this passage humorously alludes to Ovid's description of the contest between Ajax and Ulysses for the arms of Achilles. Met. XIII, 1.

116. *Dubiâ pro libertate:* 'for one whose liberty is questioned;' —or one who was claimed by some person as a slave.

117. *Tibi . . . palmæ:* it was customary for clients, if they gained their cause, to set up a garland of green palm at the doors of their advocates.

119. *Vocis:* 'of your vociferous pleading.'

120. *Veteres . . . bulbi:* perhaps *onions* are here meant, which might be among the small presents, sent *monthly* from Africa to Rome.

121. *Vinum . . . devectum:* 'wine brought down the Tiber' from Veiento, or some other place, famous for inferior wine.

122. *Aureus:* the *aureus* was equal in value to about \$3,59 of our money.

123. *Indè . . . pragmaticorum:* i. e. of that gold piece, you must give a dividend to the pettyfoggers, according to their contract with you.—The *pragmatici* were prompters, who sat behind the lawyers and prompted them with words, as well as with the forms and meaning of the law.

124. *Æmilio:* Æmilius was probably a rich lawyer, but of inferior abilities.—*Quantum licet:* 'as much as the law permits:' by a law of Rome, no advocate was permitted to receive for pleading a cause more than 10,000 sesterces *(dena sestertia):* by *quantum licet*, consequently this sum is meant.

128. *Statuâ . . . luscâ:* i. e. he seems to meditate a stroke, with one eye shut, in order to take better aim with the other; or, perhaps, because he was blind of an eye.

Thus, on account of all this pomp, Æmilius had great practice, and was well paid.

129. *Sic:* 'by such attempts at display.'—*Conturbat:* 'ruins himself.'

131. *Rhinocerote:* the poor and middling class of citizens used to go to the baths, with their oil in a vessel, made of a bull's horn; the richer sort, of the horn of a *rhinoceros*, which was very expensive.

132. *Per . . . assere:* i. e. he rides through the forum in a litter, set upon *poles*, which rested on the shoulders of the bearers —*Medos pueros:* the Romans were furnished with slaves from Media and Persia.

134. *Spondet:* 'gains him credit.'—*Stlatarius:* from *stlata*, a ship or boat; 'foreign,' as imported by sea from a foreign country.

135. *Vendit:* 'recommends.'

141. *Servi octo:* to carry your litter.

146. *Quando ... matrem:* i. e. when will *Basilus* or any man with a mean appearance be employed in a cause of great consequence, as Cicero for Fonteius, where a mother was brought into court, weeping and supplicating for the life of her son.

150. *Declamare doces:* the poet now shows, that teachers of rhetoric, who opened schools for instructing youth in the knowledge and art of declamation, fared, if possible, worse than lawyers.

151. *Perimit ... tyrannos:* the theme, given by *Vectius*, who is here put for any teacher of rhetoric, to his *class* of pupils, is supposed to be on the suppression of tyrants.

153. *Proferet:* i. e. *declamabit.*—*Cantabit:* i. e. *recitabit.*—*Versibus:* i. e. *periodis* vel *membris orationis.*—*Cantabit* also refers to a faulty mode of declaiming, what we should call a sing-song style.

154. *Crambe repetita:* in allusion to the old Greek proverb, Δὶς κράμβη θάνατος, "Cabbage heated several times is death."

155. *Color:* *color* was that part of the declamation, introduced by way of reason for the thing supposed to be done, and by way of plea or excuse for the action.—*Causæ ... genus:* whether it be demonstrative, deliberative, or judicial;—or, whether defensible or not.—*Summa quæstio:* that, on which the whole cause must turn.

156. *Quae ... sagittæ:* what arguments the adversaries may bring forward.

158. *Mercedem ... scio:* the words of the dull and inattentive scholar to the master, demanding payment for his labors.

159. *Lævâ ... mamillæ:* the heart, according to Pliny, XI, 37, is seated inside the left breast with man, and was supposed to be the seat of understanding and wisdom.

160. *Arcadico juveni:* *Arcadia* was famous for its breed of *asses.*—The Arcadians were proverbially stupid.—*Cujus ... implet:* no theme was more common in the Roman schools, than the adventures of Hannibal. Every week, says the master, does the story of Hannibal torment my poor head on a declaiming day.

163. *An post ... cohortes:* in the fifth year after the battle of Cannæ, when Hannibal encamped within three miles of Rome, he was twice assailed by a most violent storm, at a time, when both armies were prepared for battle. This the Carthaginian considered as an unfavorable omen, and, after some deliberation, departed from Rome.

164. *Circumagat:* 'lead back' from Rome to Apulia.

165. *Quantùm ... audiat:* 'ask me to give you what you will, and I will give it, if this blockhead's father will hear him as often as I do.'—He that asks a certain sum is said *stipulari:* he that promises it is said *spondere.*

167. *Sophistæ:* put here for *rhetores.*

168. *Et veras ... relicto:* and having left off teaching, turn

the bar and plead real causes.—*Raptore relicto:* leaving fictitious subjects, such as the rape of Helen, &c.—There are some declamations, in Quintilian, *De raptore.*

169. *Fusa . . . silent:* they say no more of Medea's pouring out and mixing poison for Creüsa.—*Malus . . . maritus: Jason,* who forsook Medea; *Æneas,* who abandoned Dido; or *Theseus,* who left Ariadne.

170. *Quæ . . . cæcos:* i. e. what medicines restored youth and sight to Æson.—*Mortaria:* mortars, but here figuratively, medicines brayed in a mortar.

171. *Ergo . . . frumenti:* this seems to be the sense of the passage; as the profession of teaching school is so miserable and without profit, I would therefore advise those, who have left the shadowy declamation of the school for the real contention of the bar, to follow a new course of life.—*Dabit . . . rudem:* he will discharge himself from keeping school;' the *rudis* was a rod given to gladiators, when discharged from their occupation; *dare rudem,* to give a discharge; *donari rude,* to be discharged.

173. *Ad pugnam:* 'to the contention of the bar.'—*Rhetoricâ . . ab umbrâ:* from the fictitious declamations of the school, which were but *shadows* to the real ones.

174. *Tessera . . . frumenti:* in any dole, made by the emperor or any city-magistrate for distributing corn, the poor citizens had each a *tally* or *ticket* given them, which they first showed and then received their proportion, according to the money they brought to buy wheat from the public magazines, at a lower than the market price.—This *ticket* was called *tessera,* it being *four square,* and was made of wood or lead.—*Venit:* from *veneo;* 'is sold' to the poor.

175. *Lautissima:* i. e. *amplissima.*—All they can expect is money wherewith to purchase bread.

176. *Chrysogonus . . . Pollio:* two music-masters; others consider them rhetoricians.

177. *Artem . . . Theodori:* 'discarding the art of Theodorus,' a very famous rhetorician.—*Scindens:* if we consider *Chrysogonus* and *Pollio* as teachers of rhetoric, *scindens* must be rendered 'explaining.'

178. *Balnea sexcentis:* 'baths are built by them at the expense of 600,000 sesterces,' about $21,420.

The rich Romans spare no expense when luxury is in question, but pay as little as they can for the honest education of their children.

179. *Anne . . . potiùs:* ironically; should nobility, like these, wait at home for fine weather, &c.? certainly not, they must have porticoes, &c.

182. *Numidarum . . . columnis:* Numidian marble was very elegant and expensive, and was first brought to Rome by M Lepidus.

183. *Algentem . . . solem:* the windows were so contrived as to take in the sun in winter-time: i. e. they faced the south-west.

186. *Quintiliano:* the celebrated rhetorician, who educates the children.

188. *Filius:* i. e. the education of a child.

189. *Exempla . . . transi:* the poet answers, Felicity, so strange and singular as this is, must never be mentioned as an example for others; for Quintilian is the only person, who ever grew rich in this way.

The Romans called an unusually good fortune *nova fata.*

190. *Felix et pulcher:* 'the fortunate is both brave.'

192. *Lunem . . . alutæ:* the senators and patricians wore *a shoe* (*alutæ*) of the best and softest leather, with a buckle or clasp of ivory or silver, in the shape of a *half-moon.* This ornament was derived from Mercury, who, after snatching Æneas from the fury of the Greeks, placed a *moon* on his foot.

More probably it denoted by its shape, C (*centum,*) the original number of senators.

By this line, the poet means that the fortunate may even become *senators* and nobles.

193. *Jaculator:* 'disputant.'

194. *Cantat:* i. e. *declamat vel recitat.*

199. *Ventidius: P. Ventidius Bassus,* son of a bond-woman, at Ascalon, was at first a carman, then a muleteer; afterwards, in one year, he was made prætor and consul.—*Tullius: Servius Tullius,* the sixth king of Rome, born of a captive.

203. *Cathedræ:* teaching rhetoric, which they did, sitting in a *chair,* desk, or pulpit.

204. *Thrasymachi: Thrasymachus* was a Carthaginian rhetorician, who taught for several years, at Athens; he hanged himself through poverty.—*Secundi Carrinatis: Secundus Carrinas* came from Athens to Rome, and, declaiming against tyrants, was banished by Caligula.

205. *Et hunc . . . cicutas:* many think that *Socrates* is intended, who also taught rhetoric at Athens, and was put to death by the Athenians; but *Secundus Carrinas* is certainly the one to whom the poet refers: having been banished from Rome, he returned to Athens, but his countrymen were afraid to render him any relief, lest they should incur the displeasure of Cæsar. He, at length, poisoned himself.

207. *Di:* sc. *date* or *dent.*—*Tenuem . . . terram:* it was usual with the Romans to express their good wishes for the dead in the manner here mentioned, that the earth might lie light upon them: for they supposed the *manes* dwelt sometimes in the sepulchre together with the ashes.

208. *Spirantesque crocos:* it was customary with the ancients to strew flowers and shed perfumes on the grave of a deceased friend.

210. ***Metuens . . . dixit*****:** i. e. formerly preceptors were reverenced, but now they are held in the utmost contempt. This is proved by the examples of *Achilles* and *Rufus ;* the former of whom looked with awe and reverence upon his tutor, Chiron ; the latter is derided and even beaten by his scholars.—*Metuens virgæ :* reverencing and beholding with awe his tutor, Chiron, the centaur.

211. *Cantabat :* practised lessons in vocal and instrumental music under his tutor.—*Patriis in montibus :* the mountains of Thessaly, from whence came Peleus, the father of Achilles.

212. *Caudâ magistri :* the upper part of *Chiron* was like a *man*, the lower, like a *horse.*

213. *Rufum . . . dixit : Rufus* or *Ruffus* was a teacher, who charged Cicero with writing barbarous Latin, like an *Allobrogian.*

215. *Quis :* the poet now shows that the situation of a *grammarian* is still more deplorable.—*Enceladi . . . Palæmonis : Enceladus* and *Palæmon* were two very famous grammarians.

218. *Præmordet :* 'takes the first bite.'

219. *Qui dispensat :* i. e. *dispensator :* 'the housekeeper,—or steward.'

220. *Non aliter quàm institor :* like the huckster, who sells his goods at a lower price than he first charged, that he may be enabled to suit his customers, and sell something.

224. *Obliquo . . . ferro :* 'with the crooked teeth of the card, such as is used at the present time.

226. *Quot stabant pueri :* 'as there were boys standing round you to recite their lessons.'

228. *Rara . . . egeat :* i. e. though the pay, which the grammarian receives, is so small ; even that he seldom gets without going to law for it.—*Tribuni* here means the *judge*, who tried civil causes.

229. *Sed vos :* a sarcastic apostrophe to parents.

233. *Phœbi :* the name of the keeper of the bath.

236. *Siculus :* i. e. Acestes.

240. *Quum se verterit annus :* at the close of the year—when March returns, for in this month teachers received their pay for instruction.

241. *Victori populus quod postulat :* these words are satirically added by the poet, and seem to be included in a parenthesis.—*Victori :* 'a victorious gladiator' in the amphitheatre ; or 'a victorious charioteer in the circus ; or 'a successful actor' in the theatre.

They, therefore, for one hour's employment, receive as much as the teacher does for the labor of a whole year.

SAT RE VIII.

The great object of this Satire is to demonstrate, that distinction is merely personal; although we may derive rank and titles from our ancestors, if we degenerate from the virtues, by which they obtained them, we cannot be considered as truly noble.

1. *Pontice:* some noble person, perhaps a descendant of the author of the *Thebaïs.*—*Longo sanguine:* by a descent through a long train of ancestors of noble blood.

2. *Pictos vultus:* i. e. *imagines* vel *tabulas.*

3. *In curribus:* 'in triumphal cars,' as expressed in triumphal statues.

4. *Dimidios:* 'half demolished,' by length of time.—*Humeros . . . Corvinum:* 'a statue of Corvinus with a broken shoulder.'

6. *Generis tabulâ . . . capaci:* 'in a long genealogical table.'

7. *Multâ . . . magistros:* i. e. to claim relationship with magistrates of the highest rank.

8. *Fumosos:* 'now black with smoke.'

9. *Si . . . vivitur:* if you live infamously before the images of these great men.—*Quò:* sc. *spectant;* 'what avail?'

12. *Duces:* i. e. *Numantini* and *Lepidi.*

13. *Cur . . . lare:* i. e. why should Fabius boast of his descent from Q. Fabius Maximus Æmilianus, (called *Allobrogicus* from his victory over the Allobroges,) and in his descent from Hercules, &c.—*Arâ:* the altar of Hercules, of which the Fabian family were the hereditary guardians.

They were said to be sprung (*Herculeo lare*) from *Hercules.*

15. *Euganeâ . . . agnâ:* the sheep, bred on the *Euganean* downs, had the finest and softest fleeces in all Italy.

16. *Catinensi pumice: Catina* (now *Catania*) was a city near Mount Ætna; the finest pumice was collected from the vicinity of Mount Ætna; with these stones the effeminate Italians used to smooth their skins.

17. *Emptor . . . gentem:* those, condemned of poisoning or any other capital crime, were not only put to death, but had their names erased from the public records and their images *broken* or otherwise destroyed.

22. *Hos . . . tuorum:* prefer the virtues of these excellent men to the images of your ancestors.

23. *Præcedant . . . virgas:* 'if you should be consul, esteem *them* before all the ensigns of your office.'

24. *Prima . . . bona:* the virtues of the mind are what I first insist upon, if you desire to be called noble.

29. *Osiri invento: Osiris* was the chief deity of the Egyptians, worshipped under the form of a bull or ox. They supposed that Osiris was the inventor of husbandry, and that his soul transmigrated into an ox. When this ox, called also *Apis,* arrived at a certain age, the priests drowned him and ran about

howling in quest of another, of the same form and marks as the former; which when they had found, they shouted with joy Εὑρήκαμεν! we have found him: Συγχαίρωμεν! let us rejoice together!

34. *Scabie . . . levibus:* having all their hair eaten off with the mange.

38. *Ne . . . Camerinus:* 'lest you in mockery be called Creticus or Camerinus:'—or rather lest you be noble in name alone.—*Creticus:* Q. Cæcilius Metellus.—*Camerinus:* a surname of the *Sulpician* family.

43. *Aggere:* the *agger* was a mound, raised by Tarquin, for the defence of the city, and much frequented by low company.

44. *Vos humiles . . . Cecropides:* these are the words of Rubellius.

49. *Plebe togatâ:* 'the meanest plebeians.'

50. *Nodos:* 'the difficulties.'—*Ænigmata:* 'the mystic intricacies.'

51. *Batavi:* the *Batavi* or Hollanders were conquered by Domitian, when a youth.

52. *Aquilas:* i. e. *legiones.*—*At tu . . . Hermæ:* i. e. you are nothing but a mere name, and resemble a shapeless stone.

The poet alludes to the *Hermæ* or heads of Mercury, set on posts at the doors of the great men in Athens.

58. *Facili . . . fervet:* 'for whom, swift in the course, many a hand glows with applauding.'

62. *Corythæ:* the name of a famous mare from *Corythus* or *Coritus*, a town of Etruria.

63. *Hirpini:* a famous horse, so called from the place where he was bred, a hill in the country of the Sabines.

64. *Ibi:* 'in these horses.'

67. *Nepotis:* the name, perhaps, of some covetous miller, who wearied his horses by employing them in grinding night and day.

70. *Illis:* i. e. to your ancestors.

71. *Hæc . . . juvenem:* so much for the youth, Rubellius Blandus.

81. *Phalaris . . . tauro: Phalaris* was one of the most cruel of the Sicilian tyrants: he had a brazen *bull*, in which he enclosed people and burnt them alive. See Class. Dict.

85. *Ostrea . . . Gaurana: Gaurus* is a mountain of Campania, near the Lucrine lake, where the best *oysters* were found.

86. *Cosmi . . . aëno:* the *unguentum Cosmianum* was a perfumed ointment, so called from one *Cosmus*, a perfumer, who, by boiling various aromatics together, produced his famous ointment.

The poet here means, that if the person spoken of did not anoint himself, as others, but could afford to purchase and dip himself in a *whole kettle* full at once of this rare perfume, yet his name would perish with his body. It is not living sumptuously, but well, that gives reputation after death.

90. *Ossa . . . medullis:* i. e. you see the kings we have conquered, robbed and oppressed, and the very marrow, as it were, sucked out of their bones.—*Vacuis exsucta medullis*, by hypallage, for *vacua exsuctis medullis*.

93. *Capito: Cossulianus Capito*, the son-in-law of Tigellinus, was prefect of Cilicia; he was condemned for extortion and plundering the people of that province.—*Numitor:* it is not known who *Numitor* was.

94. *Piratæ Cilicum:* i. e. *spoliatores Cilicum;* the Cilicians were notorious pirates.—This then is spoken sarcastically, *pirates of pirates*.

95. *Pansa . . . Natta:* who *Pansa*, or his predecessor, Natta, was, is unknown. They are probably fictitious names.—The sense is, When to a bad prefect, a worse succeeds.—Some, from the similarity between this and Sat. I, 39, 42, think *Pansa* denotes the *Senate*, and *Natta*, *Marius*.

96. *Chærippe:* he introduces *Chærippus*, a subject of the plundered province, whom he advises to sell the few trifles he has left, before a new governor comes to devour what the former had spared; supposing that, if he did turn his small goods into money, he might perhaps the better conceal it.

97. *Furor . . . naulum:* i. e. when you have nearly lost all, it would be the height of folly to lose what you should pay for your passage to Rome, in order to accuse your oppressor.

Some interpret it, lest you should not be able, when you die, to pay the *ferry money* to Charon.

Or it is merely a proverbial expression, and means, "save what thou canst in the wreck of thy fortunes."

98. *Vulnus:* 'grief.'

104. *Mentore mensæ: Mentor* was a distinguished artist in chasing and embossing silver.

He means, that there were few *entertainments*, where, in the courses of the tables, there were not some cups, dishes, &c. of Mentor's workmanship.

107. *Plures . . . triumphos:* i. e. they acquired more riches in stripping peaceable people, than their conquerors ever took from them in time of war.—*Occulta:* the last syllable of *occulta* is made long, in consequence of *sp* in the commencement of the following word. See Carey's Lat. Pros.

116. *Gallicus axis:* 'the Gauls,' who used to fight from chariots.

117. *Messoribus:* the people of Africa, who supplied Rome with corn.

118. *Circo . . . vacantem:* 'minding nothing but the diversions of the circus and the theatres.'

127. *Tribunal:* your decisions, as a judge.

128. *Acersecomes:* 'favorite boy.'

129. *Conventus:* 'districts.'

130. *Celæno:* 'like the harpy *Celæno*.' The governors' wives

used to receive money from the suitors, to influence their husbands in their favor.

131. *Pico : Picus*, the first king of the *Aborigines* or first inhabitants of Italy, was said to be the son of *Saturn*.

132. *Omnem . . . pugnam :* all the *Titans*, who were arrayed in battle against Jupiter.

136. *Si te . . . secures :* i. e. if you delight in putting the poor people to death, till the very axes are blunted by frequent use, and the executioner himself is tired out with the number of executions.

142. *Quò :* sc. *jactas ;* 'wherefore do you boast of your high birth?'

145. *Santonico . . . cucullo :* the *Santones* were a people of Aquitania, in Gaul, from whom the Romans derived the use of *hoods* or *cowls*, which covered the head and face.

146. *Præter . . . carpento :* on the Appian, Flaminian, and Latin ways. See Sat. I, 162, note.

Juvenal inveighs against the great men, who, in imitation of Nero, were passionately fond of becoming charioteers.

148. *Adstringit . . . sufflamine :* the *sufflamen* or *drag-chain* was put on the carriage wheel by the slave, (but *Damasippus*, though consul, performs the office) to prevent its running too fast down hill, or sliding back, when going up hill.—*Multo* implies his doing it often.

150. *Tempus honoris :* i. e. the consulship.

153. *Virgâ . . . annuet :* salute him with a dexterous crack of his whip.—*Maniplos :* 'trusses of hay.'—*Maniplos . . . lassis :* i. e. he will perform all the lowest duties of a groom.

155. *Interea . . . altaria :* i. e. at his abdication, when, according to the custom, instituted by Numa, he offers sacrifice at the altar of Jupiter.

156. *Jurat . . . Eponam :* sc. *per ; Epona* or *Hippona* was a goddess, who presided over horses and mules. Her statues were placed in horses' stables.

159. *Syrophœnix :* 'a *Syrophœnician* perfumer.'

The best and most skilful perfumers came from *Syria* and *Phœnicia*.

160. *Idumææ . . . portæ :* the *Idumæan gate* was so called, because Titus and Vespasian entered it in triumph, having conquered the *Jews*.

162. *Cyane succincta :* 'active Cyane;' the woman who kept the tavern.

168. *Thermarum calices :* the *thermæ* or *hot-baths*, at Rome were places, where some, after bathing, drank very hard. They also drank hot wine, while bathing, to promote perspiration.—*Inscriptaque lintea :* over the doors of brothels, signs made of painted linen were spread.

169. *Armeniæ . . . Istro :* the Tigris and Euphrates were the

boundaries of the Roman empire in the East, as the Rhine and Danube in the West.

170. *Præstare ... ætas:* i. e. persons of Damasippus's age are capable of serving in the army for the protection of both the *emperor* (*Neronem*) and the empire.

171. *Mitte:* sc. *exercitum.*—*Ostia:* for the purpose of embarking.

175. *Sandapilarum: sandapila* was a sort of bier or coffin for the poorer sort, especially for those who had been executed.

176. *Galli:* 'of a priest of Cybele.'

182. *Volesos Brutumque:* 'the nobles of Rome.'

186. *Phasma Catulli:* Catullus wrote a play called *Phasma* or *Vision.*

187. *Laureolum:* the name of a tragedy, in which the hero *Laureolus,* for some horrid crime, is *crucified.*—*Lentulus:* another of these profligate noblemen.

191. *Planipedes:* they, who acted the parts of servants, were called *planipedes,* as being *bare-footed.*

192. *Quanti ... refert:* i. e. expose their persons to be put to death: no matter for what price, these *nobles* run the hazard of their lives; they do it voluntarily, nobody, therefore, will pity them.

He now satirizes those noblemen, who acted the parts of *gladiators.*

193. *Nullo ... Nerone:* in allusion to the cruelty of *Nero,* who commanded 400 senators and 600 knights to fight in the amphitheatre.

197. *Thymeles:* see Sat. I, 36, note.—*Corinthi:* the name of a low mimic and buffoon.

200. *Mirmillonis:* for an account of the gladiators, called *mirmillones* and *retiarii,* see Note to 126th line, Sat. II.

207. *Aurea ... spira:* 'a golden wreath.' The *spira* was a *band,* fastened to the hat and tied under the chin; the band being of *gold* showed that he was no common gladiator.

209. *Ignominiam:* in fighting with the nobleman, who was so cowardly and inexperienced.

212. *Senecam: L. Annæus Seneca.* See Class. Dict.

213. *Cujus:* i. e. *Nero's.*—*Debuit ... unus:* according to the laws of the twelve tables, a parricide was sewn up in a *sack* with *an ape, a serpent,* a cock and a dog, and thrown into the sea.

The poet means, than Nero's many parricides deserved more than one death.

215. *Agamemnonidæ: Orestes,* the son of Agamemnon and Clytemnæstra, who slew his mother. *Nero* slew his mother Agrippina.

217. *Nec ... polluit:* i. e. *Orestes* did not kill his sister *Electra,* as *Nero* did his brother *Britannicus.*

218. *Spartani ... conjugii:* i. e. *Orestes* did not slay his wife *Hermione,* as *Nero* did his wives, *Octavia, Antonea* and *Poppæa.*

219. *Aconita . . . miscuit: Nero* poisoned his brother *Britannicus* and his aunt *Domitia.*

220. *Cantavit: Nero* not only sung upon the stage, but journeyed to Greece to try his skill among the most famous artists.

221. *Troïca . . . scripsit: Nero* wrote a poem on the destruction of Troy; and it is reported, that he set Rome on fire to better realize the scene.—*Verginius . . . Vindice Galba: Verginius Rufus,* leader of the army of Germanicus, *Julius Vindex,* proprætor in Gaul, and *Sanguis Sulpitius Galba,* prefect of Spain, revolted from *Nero.* See Class. Dict.

223. *Crudâ:* for *crudeli.*

225. *Saltu:* sc. *histrionali.*

226. *Apium . . . coronæ:* a garland of *parsley* was the reward of the best musician at the Nemæan games.

227. *Majorum . . . colosso:* the poet here addresses Nero.

228. *Domiti:* the father and *grandfather* of *Nero* were named *Domitius.*—*Thyestæ . . . Antigones:* i. e. the dress which you wore, when you played in the tragedies called *Thyestes* and *Antigone.*—*Syrma:* a long garment which tragic players used.

229. *Personam Menalippes:* i. e. the mask you wore, when you acted the part of *Menalippe.*

230. *Marmoreo . . . colosso: Nero* erected a *colossal statue* to Augustus and suspended from it the *harp,* which was adjudged him in the contest with the Grecian musicians. The statue, alluded to here, was, however, of *brass,* not of *marble.*

231. *Quid . . . sublimius:* i. e. who can deny, that *Catiline* and *Cethegus* were of noble birth?

235. *Tunicâ . . . molestâ:* a coat, made of linen, pitch, hemp, and other combustibles, and put on criminals, who were chained to a stake and thus burned alive.

236. *Consul: M. Tullius Cicero.*

241. *Leucade:* 'from Leucas,' a promontory of Epirus, near which Augustus defeated Antony and Cleopatra.

245. *Arpinas alius: C. Marius,* born at *Arpinum,* worked at the plough for hire, in his own country.

247. *Nodosam . . . vitem:* the Roman centurions carried a piece of *tough vine-branch* in their hands, with which they corrected the soldiers, when they did amiss. *Marius* had been a private soldier and had endured the chastisement of his officer.

250. *Solus . . . urbem:* it was not *alone,* that *Marius* conquered the *Cimbri,* but with the assistance of *Q. Lutatius Catullus,* yet the glory of the war devolved on him, as being the commander in chief.

252. *Majora cadavera:* the Cimbri were men of very large stature.

255. *Pro totis . . . parenti:* the Romans had a superstition, that if their generals would consent to be devoted to death or sacrificed to Jupiter, Mars, the Earth, and the Infernal Gods, all the misfortunes of their party would be transferred to their enemies.

Two of the family of the *Decii*, father and son, had devoted themselves to death for the good of their country.

259. *Ancillâ . . . bonorum:* *Servius Tullius*, though born of the slave *Oriculana*, arrived at the honor of being the sixth king of Rome.

262. *Juvenes ipsius consulis:* the sons of the first consul, *L. Junius Brutus*, who conspired to reinstate the *Tarquins*.

264. *Coclite:* *Horatius Cocles.* See Class. Dict.—*Mucius. Mucius Scævola.* See Class. Dict.

265. *Virgo:* *Clælia.*

266. *Occulta . . . servus:* *Vindicius*, a slave, who waited at table, overhearing part of the discourse, among the conspirators, about the restoration of the Tarquins, informed the consuls.

268. *Legum prima securis:* so called, as some explain it, because punishment was then for the first time inflicted, *according to law*, in a free republic, when before that time it was at the will of the king.

269. *Thersites:* the basest of the Greeks, deformed both in mind and body. See Homer's Iliad, II, 212.

273. *Infami . . . asylo:* *Romulus*, to promote the peopling of the city, in its first infancy, established an *asylum* or sanctuary, where criminals of all kinds, who could escape thither, were sure to be safe.

SATIRE IX.

This Satire consists of a dialogue between Juvenal and Nævolus, an enfranchised slave; a poor wretch, who, from a kind of jester or dabbler in small wit for a meal, had become what is called a man of pleasure; and thence, by a regular gradation, a dependant of some wealthy debauchee (here named Virro), who made him subservient to his unnatural passions: and, in return, starved, insulted, hated, despised, and discarded him. This miserable object the poet rallies with infinite spirit, on his disconsolate appearance; and, by an affected ignorance of the cause, engages him to enter into a detailed account of his infamous life.

3. *Crepereius Pollio:* the name of some noted spendthrift.

6. *Agebas:* 'you sustained the part of.'

7. *Vernam equitem:* slaves, who appeared in a style and manner above their condition, were called *vernæ equites, gentlemen-slaves.*

8. *Salibus . . . intra pomæria:* 'jests of a polished kind,' in contradistinction to the provincial low-born jests of the common slaves.—*Pomærium* (*quasi post murum*) was a space about the walls of a town, within and without, where it was not lawful to plough or build for fear of hindering the defence of the city: hence, by Metonymy, a limit or bound, *the limits of a city.*

9. *Siccæ:* i. e. not moistened with perfumed ointments

11. *Bruttia fascia visci:* by hypallage for *fascia Bruttii visci.*

14. *Quarta . . . febris:* a quartan ague and fever, which has lasted so long, that it has, as it were, become domesticated.

19. *Ut repeto:* sc. *memoriâ;* 'as I remember.'—*Ganymeden:* the statue of *Ganymede,* in the temple of Jupiter, was, as well as the other places enumerated, a place of rendezvous for all manner of lewd persons.

20. *Pacis:* sc. *fanum;* 'the temple of Peace,' built by Vespasian, and adorned with numerous statues.—Most interpreters join *Pacis* with *Ganymeden,* 'the statue of Ganymede in the temple of Peace.'—*Matris: Cybele.*

23. *Utile* to *implevero* in verse 65 are generally thought to be the words of *Nævolus,* but some of them may with greater propriety be assigned to Juvenal.

24. *Pingues . . . lacernas:* 'coarse great coats,—or cloaks.'

25. *Munimenta togæ:* i. e. to protect my *toga* from the rain, &c.

26. *Textoris Galli:* in Gaul, garments of the coarsest kind were usually made.

27. *Tenue argentum:* light money, not of due and legal weight.

30. *Computat ac cevet:* he reckons up what he has given me, yet continues to gratify his unnatural lusts.

33. *Vos humili . . . parati:* i. e. if you are so sparing of your liberality towards those, who minister to your pleasures, *such as you* will hardly be generous to those who want your charity, your attendants and poor clients.

34. *Morbo: morbus,* in a mental sense, denotes any odd humor, unreasonable passion, or vice.

35. *Passer:* it is said, that *sparrows* are the most salacious of all birds: hence he gives this title to *Virro.*

36. *Appula:* see Sat. IV, 26.—*Milvos . . . lassos:* he represents Virro's estate to be so large, as to tire the kites in flying over it.

38. *Suspectum . . . Cumis:* Mount Misenus hangs, as it were, over the city *Cumæ.*

This and Mount *Gaurus* were famous for their vines.

43. *Cymbala pulsantis:* i. e. one of the *Galli,* priests of Cybele.

50. *Exspectate cicadas:* i. e. wait for the spring.

59. *Tollis:* 'you bring them up.'—*Libris . . . viri:* Servius Tullius, to fix the number of births and burials, ordered, that when a child was born, the kindred should bring a piece of money into the *ærarium* of Juno Lucina; and into the exchequer of Venus Libitina, when any died. The father was obliged to give notice of the birth of a child, and the child received its name within thirty days afterwards.

60. *Foribus . . . es:* it was usual, on all festal occasions, and

particularly on the birth of children, to hang garlands and wreaths at the doors.

62. *Propter . . . capis:* if a legacy was left to a single man, it was void, by the Papian law; if to a married man, having no children, he could take but a part of it, the rest went to the public treasury.

63. *Caducum:* this was a legacy, left a person upon certain conditions, such as those of being married, having children, &c.; in default of which, the whole went to some other persons.

64. *Commoda . . . implevero:* the *jus trium liberorum* entitled a man to various privileges and immunities; of which the principal were, an exemption from the trouble of wardship, a priority in bearing offices, and a treble proportion of grain on the customary distributions.

This was the case, if the parents lived in Rome; if they lived elsewhere in Italy, they were to have *five* children; if in any of the Roman provinces, *seven* were necessary to enable them to claim the advantage of the *jus trium liberorum.*

65. *Justa . . . affert:* the words of the poet, pretending commiseration.

67. *Negligit . . . Athenis:* the reply of Nævolus.

68. *Hæc:* i. e. the things which I have told you respecting the baseness and avarice of Virro.

73. *Candelam apponere valvis:* 'to set fire to my house.'

74. *Nec . . . veneni:* i. e. beware how you express your contempt of a man of this character, since one, as rich as he is, could with his money purchase poison, wherewith to take you off and none be the wiser.

76. *Curia Martis Athenis:* the judges of the court of *Areopagus* gave their suffrages by night, and in silence, by characters and alphabetical letters; and it was a capital crime to divulge the votes, by which any sentence was passed.

77. *O Corydon . . . ære:* the words of Juvenal.—*Corydon:* Juvenal humorously styles *Nævolus*, this paramour of old *Virro, Corydon*, in allusion to Virg. Ecl. II, 56 and 69, i. e. 'O fool.'

87. *Baltea: straps* made of leather, with which the masters corrected their slaves; in revenge for which, there was nothing which the slaves would not invent against their masters.

89. *Quidquid:* i. e. *taciturnitatem.*

92. *Faciens:* 'sacrificing.'—*Laufella:* a priestess of *Vesta*, who, in celebrating the rites of the *Bona Dea*, together with the women worshippers, drank herself into drunken fury.

96. *Deterior . . . quorum:* the construction is, *tamen hic* (dominus) *qui liber non erit* a cupiditatibus et vitiis est *deterior illis quorum*, &c., i. e. servis.

98. *Idcirco . . . senectus:* the reply of Nævolus.

105. *Ne trepida . . . dentem:* the poet's answer to Nævolus.—*Deerit*, in verse 105, is contracted by synæresis into *two* syllables.

108. *Qui . . . caput:* by this periphrasis are described those un natural wretches, who dressed their heads, like women: who, if they wanted to scratch them, gently introduced one finger only for fear of discomposing their hair.

110. *Hæc . . . surdo:* the words of Nævolus.

117. *Fabricius:* when *C. Fabricius* was *censor*, he adjudged *Corn. Ruffinus*, a senator who had twice been consul, unworthy of the senatorial dignity, because he had in his house silver vessels of ten pounds weight, esteeming it as a notorious example of luxury.

118. *Mæsorum:* the *Mæsians* were remarkably robust, and therefore in great demand at Rome, as chairmen or carriers of sedans.

120. *Curvus:* 'skilful.'

123. *Nam . . . surdo:* i. e. fortune is deaf to all petitions on my behalf.

This is expressed by an allusion to the story of *Ulysses*, who, sailing by Sicily and being forewarned of the danger of listening to the Sirens on the coast, stopped his mariners' ears with wax and so sailed by them securely.

SATIRE X.

The subject of this Satire is the Vanity of Human Wishes. The poet takes his stand on the great theatre of the world and summons before him the illustrious characters of all ages. As they appear in succession, he shows, from the principal events of their lives, how little happiness is promoted, by the attainment of what our indistinct and bounded views represent, as the most perfect of earthly blessings. Of these he instances wealth, power, eloquence, military glory, and personal accomplishments; all which have, as he observes, proved dangerous or destructive to their respective possessors. From hence, he argues the wisdom of acquiescing in the dispensations of Heaven; and concludes with a form of prayer, in which he points out, with great force and beauty, the objects for which a rational being may presume to approach the Almighty.

Juvenal seems, in the composition of this Satire, to have had in his thoughts Plato's second dialogue of *Alcibiades* and Persius's second Satire; he has, however, taken nothing from them, but the general idea; the filling up is entirely his own.

1. *Gadibus: Gades*, now *Cadiz*, is an island beyond the straits of Gibraltar, to the south of Spain. The ancients supposed it to be the *extremity of the west* whence the inscription, Ne Plus Ultra, on the pillars of Hercules.

2. *Gangen:* the greatest river in the *east*, dividing India into two parts.

8. *Togâ . militiâ:* the *toga*, says Cicero, is the badge of *peace*.

In time of peace, situations in the administration of civil affairs are sought for; in time of war, posts of command in the army; each of which are often attended with damage to those who had eagerly sought them.

10. *Mortifera . . . facundia:* Demosthenes and Cicero both came to violent deaths.—*Viribus . . . confisus: Milo*, the Crotonian wrestler. See Class. Dict.

11. *Periit:* this line is thus scanned:

Cōnfi- | sūs pĕrĭ- | īt ād- | mīrān- | dīsquĕ lă- | cērtis.

The *it* in *periit* is made long by the cæsural pause.

13. *Cuncta . . . census:* i. e. an income beyond the rate of a common fortune.

15. *Temporibus . . . cohors:* the construction is, *Igitur tota cohors*, illis *diris temporibus, jussu Neronis, clausit Longinum et magnos hortos prædivitis Senecæ*, &c.

16. *Longinum: Nero* ordered *Cassius Longinus* to be put to death, because he had in his possession a statue of *Cassius*, one of the murderers of Julius Cæsar; but the real cause was, that he was *rich.*—*Senecæ:* tutor to Nero, supposed to be engaged in *Piso's* conspiracy; but put to death in consequence of his great *wealth*. See Class. Dict.

17. *Lateranorum ædes: Plautius Lateranus* had a sumptuous palace, in which he was beset by order of *Nero*, and killed so suddenly, that he had not a moment's time to take leave of his children and family. He had been designated consul.

The pope's palace, called the *Lateran*, is built on the site of this edifice.

18. *Cœnacula:* literally, *places to sup in;* as the ancients used to sup in the highest part of the house, it is put here for a *garret*, where paupers lodged.

20. *Contum:* a *pole*, armed at one end, such as highwaymen used to carry. A boatman's pole is also called *contus*.

24. *Toto . . . foro:* the senators and other rich Romans had *chests* of brass, in the *forum* of Mars, to hold and preserve their money: but these, having once been robbed, they removed to the temple of Castor. These *chests* were also kept in the *forum* of Trajan.

Some think the poet alludes to *usurers*, who transacted their business in the *forum*.

28. *Jamne . . . auctor:* i. e. do you now think much about wealth or ostentation, (*quod*) which caused one philosopher to laugh, another to weep?—*Sapientibus alter: Democritus*, a philosopher of *Abdera*, who always derided the vanity of man.

30. *Contrarius auctor: Heraclitus*, a philosopher of *Ephesus*, who acted *contrary to Democritus*, and wept for the folly of man.

35. *Trabeæ:* robes, worn by kings, consuls, and augurs.—*Tribunal:* a seat in the *forum*, in the form of a half-moon, from

which the judges passed sentence. At the upper part was placed the *sella curulis*, on which the *prætor* sat.

36. *Quid:* the poet now derides the figure, which the *prætor* made, when presiding at the Circensian games.—*Curribus:* triumphal cars, which were drawn by four white horses.

38. *Tunicâ Jovis:* those who triumphed wore a *tunic* or garment, which, at other times, was kept in the temple of Jupiter.—*Sarrana: Sarra* was the ancient name of *Tyre*, famous for its *purple* dye.

41. *Publicus:* sc. *servus;* the Romans had public as well as private servants, who attended them on such occasions as these. This servant assisted in holding up the heavy crown of the *prætor.*—*Consul . . . eodem:* the ancients had an institution, that a *slave* should ride in the same chariot with a *consul*, when he triumphed, and should admonish him *to recollect that he was a man.*

As the *prætor* is here represented as triumphing, the word *consul* is used.

43. *Volucrem . . . eburno:* the *eagle* with expanded wings, which the triumphant prætor held, on the top of his *ivory* sceptre.

44. *Præcedentia . . . officia:* for *longum agmen officii causâ:* these were the great man's dependants, who, on this occasion, marched in solemn procession before the chariot.

45. *Niveos . . . Quirites:* in triumphal processions, citizens, clad in *white*, walked by the side of the chariot.

46. *Defossa . . . amicos:* 'whom the sportula, buried in his coffers, (and not sincere attachment,) has made his friends.'

47. *Tunc:* Democritus in his time.

50. *Vervecum . . . nasci:* the *Bœotians*, *Thracians*, and particularly the people of *Abdera*, a city of Thrace, were noted for stupidity.

52. *Fortunæ . . . laqueum: mandare laqueum alicui*, is a phrase somewhat like, *go hang yourself.*

53. *Medium . . . unguem:* to hold out the middle finger, the rest being contracted, was significant of the utmost contempt.

54. *Ergò*: i. e. since few can distinguish between what are real blessings, and the reverse.—*Supervacua:* the final *a* of this word is here preserved from elision.

55. *Propter . . . deorum:* it was customary with the ancients to write their vows on paper or waxen tablets, and, sealing them up, to affix them to the knees of the gods with *wax:* they used also to spread wax on the knees of the image, and thereon write their wishes. The knees were considered the seat of mercy.

The gods permit us to ask, but the consequences of having our petitions answered are often fatal.

56. *Quosdam:* the poet now passes to *honors*, and, by examples, shows that, like riches, they prove the destruction of many.

58. *Pagina: pagina*, in its proper and literal sense, signifies a page of a book, but here, a plate of brass, fixed before the

statues of eminent persons, containing all their titles and honors. —*Restemque sequuntur:* things *dragged by ropes*, are said *sequi restem.*

The populace pulled down all the statues of *Sejanus*, to please the emperor, with whom this prime minister was in disgrace, and dragged them about the streets of Rome.

59. *Ipsas . . . Sejanus:* some of the statues of *Sejanus* were on horseback; others in a triumphal car, drawn by two horses; all which were broken to pieces, the very chariots and horses demolished, and, if made of brass, carried to the fire and melted.

63. *Facie . . . secundâ:* i. e. *ex statuâ hominis toto orbe secundi; Sejanus* was so favored by *Tiberius*, that he raised him to the highest dignity, next himself.

65. *Pone . . . trahat:* the words of the populace, triumphing over *Sejanus* and flattering *Tiberius.*—*Lauros:* it was usual to adorn their houses with garlands of laurel on any public occasion of joy.

66. *Cretatum:* beasts, sacrificed to the celestial gods, were *white;* those to the infernal deities, were *black.*—*Ducitur . . . spectandus:* criminals were dragged by a *hook* to the *Scalæ Gemoniæ* and thrown into the Tiber. The body of *Sejanus* was exposed three days at the *Scalæ Gemoniæ*, before it was cast into the river.

The *Scalæ Gemoniæ* was a place appointed either for torturing criminals or for exposing their bodies after execution. It was on Mount Aventine, and there were several *steps* which led up to it.

71. *Verbosa . . . capreis: Tiberius*, while at *Capreæ*, an island on the coast of Naples, was informed, that *Sejanus* had a design upon the empire: on which he wrote a long and pompous epistle to the senate, who had *Sejanus* seized and punished.

73. *Turba Remi:* 'the commons.'

74. *Nursia Tusco: Sejanus* was a *Tuscan*, born at Volsinium, where the goddess *Nursia* (the same as *Fortune*) was worshipped.

77. *Augustum:* 'emperor.'—*Ex quo . . . vendimus:* the poorer sort of plebeians used to sell their votes to the candidates for public offices, before *Julius Cæsar* took from the people the right of electing their magistrates.

78. *Effudit:* sc. *populus;* have dismissed all care and concern about the state, and the election of officers.

80. *Continet:* 'withhold itself from all concerns of state.'

82. *Mî obvius:* i. e. as he was dragged to execution.

83. *Brutidius: Brutidius Niger*, the ædile and rhetorician a great friend to *Sejanus*, who was ordered to be executed with him.

84. *Victus . . . Ajax:* alluding to the story of *Ajax* (to whom the emperor is compared), who, being overcome in his dispute with Ulysses concerning the armor of Achilles, ran mad with grief, and vented his anger upon the cattle of the field.

85. *Malè defensus:* 'badly supported by the senate.

88. *Cervice obstrictâ:* those, who were dragged to punishment, had a chain or halter fastened about the neck.

91. *Curules:* the ivory chairs of state, in which *Prætors*, *Ædiles*, and other high magistrates were carried, put here for the offices themselves.

94. *Grege Chaldæo: Tiberius*, at Capreæ, was surrounded by a band of *Chaldæan* astrologers, and was guided by them in all his affairs of state.—*Pila: javelins*, with which the Roman foot soldiers were armed; as if the poet had said,—"Do you wish to be an officer, to have soldiers under your command?"—*Cohortes:* a *cohort* was the *tenth* part of a *legion*. The dignity of a Tribune of the soldiers is intended.

95. *Castra domestica:* the same as *castra Prætoria.*

100. *Potestas:* 'the magistrate.'

101. *De mensurâ . . . ædilis:* an *ædile* was an inferior officer, who had jurisdiction over weights and measures; and was authorized to break them, if they were not just.

There were *two* kinds of *ædiles*, (strictly speaking, indeed, there were *three*,) the *Curule* and the *Plebeian:* the first were officers of considerable power; it is of the second kind that Juvenal here speaks.

103. *Ergo . . . ruinæ:* here the poet draws a conclusion, from what has been said of *Sejanus*, that few are wise enough to distinguish true good from evil.

105. *Et nimias . . . ruinæ:* the note of Ruperti is as follows: "Sejanus ad altissimos adscendebat honoris gradus et ita graviorem sibi casum ruinamque parabat, similis ei, qui, modicis ædibus non contentus, turrim multorum tabulatorum exstruit, *unde altior est casus et immane præceps*, præcipitium, *ruinæ* (dat.) ad casum et violenter *impulsæ*, h. e. unde superiores turris partes magnâ cum vi ruere vel decidere possint."

108. *Illum: C. Julius Cæsar.*

109. *Flagra:* while Rome enjoyed her freedom, *slaves* only, not *Roman citizens*, were permitted to be beaten with *scourges*.

110. *Nullâ non arte:* i. e. *omni arte ac modo,—per fas et nefas.*

112. *Generum Cereris: Pluto*, who took away and married *Proserpine*, the daughter of *Ceres*.

114. *Eloquium:* the poet now shows, by the examples of *Demosthenes* and *Cicero*, that eloquence is equally pernicious.

115. *Quinquatribus:* the *Quinquatria* were festivals in honor of *Minerva*, the goddess of arts and sciences: they lasted *five days*, during which time the school-boys had holydays.

116. *Quisquis . . . Minervam:* i. e. one who has only commenced his first elements. The youngest tyro, who has, as yet, only paid *one single as* to the master.—*Minervam:* by Metonymy for *science* itself.

120 *Ingenio:* i. e. of Cicero, that man of distinguished talents.

122. *O fortunatam . . . Romam:* a verse of *Cicero*, notorious for its vanity and ill-sounding numbers.

Dryden, in his translation, has made it exceedingly ridiculous,—

> "Fortune foretuned the dying notes of Rome,
> Till I, thy consul sole, consoled thy doom."

123. *Potuit:* for *potuisset.*

125. *Philippica . . . proxima:* Cicero wrote fourteen orations against Antony, (called *Philippics*, as imitating Demosthenes in freedom of language,) of these the *second* is the most elaborate and abounds in the severest invectives.

126. *Volveris:* the books of the ancients were rolled up in volumes of paper or parchment; this famous *Philippic* stood *second* in the volume.—*Illum: Demosthenes*, who poisoned himself to avoid falling into the hands of *Antipater.*

130. *Pater:* the father of Demosthenes is said to have been a *cutler* at Athens.

132. *Lūteo:* dirty with soot and smoke.—Others explain it by *flavo*, as denoting the color of the fire; but *luteus*, in this sense, has the first syllable *long*, and *lūteo* must then be considered as contracted by synæresis into *two* syllables.

133. *Exuviæ . . . tropæis:* all *spoils*, taken from a conquered enemy, were called *exuviæ.* The *trophy* was a monument erected in memory of victory: the custom came from the Greeks, who, when they had routed an enemy, suspended the spoils of armor and other ensigns of victory from the trunk of a tree, called *tropæum*, (from τρέπω, to turn,) a monument of their having *turned* the enemy to flight.

136. *Captivus . . . arcu:* on the top of the triumphal arch, which was built upon these occasions, they made some wretched captive place himself, bemoaning his wretched fate, while the conquerors were exulting in their victory.

145. *Sterilis . . . ficûs:* the wild fig-tree, springing up spontaneously near walls and monuments, and shooting its roots and branches between the joinings of the stones, totally overturns them in course of time.

147. *Expende Hannibalem:* put Hannibal in the scales, weigh his ashes and see how light they are: i. e. place him in the scales of human greatness.

149. *Nilo . . . tepenti:* bordering on the Nile, which is called *tepid*, as being near the *torrid* zone.

150. *Rursus . . . populos: then* extending to the country of the Æthiopians.

152. *Alpem:* poetic sing. for plural *Alpes.*

153. *Diducit . . . aceto:* around such rocks, as obstructed his passage, he piled large trees, and, setting them on fire, poured

vinegar on the rocks, as they became red; and thus the rocks were split and calcined, and he was enabled to remove or cut a passage through them.

Pliny says, that the hardest rocks may be split with fire and vinegar. This story, however, is rejected as fabulous.

156. *Suburâ:* one of the principal streets of Rome, put here for the city itself.

157. *Quali digna tabellâ:* 'what a ridiculous picture he would have made;'—'how worthy of being caricatured.'

158. *Gætula . . . luscum:* when he was entering Tuscany, the *Arno* was overflown with incessant rains, and the country was so flooded, that he was three days and nights marching through the wet, in which situation he lost many of his army, and all his elephants but one: here, by damp and fatigue, he lost the use of *one* of his *eyes.*

161. *Cliens . . . tyranno:* a dependant on *Prusias,* king of *Bithynia;* he visited him every morning to salute him as his patron, and was obliged to sit and wait at the door of his palace, till the king saw fit to admit him.

165. *Vindex . . . annulus:* at *Cannæ,* he is said to have taken above three bushels of rings from the dead bodies of the Romans. One *ring* containing poison, he always carried with him, and by means of which he finally perished.

168. *Pellæo juveni:* Alexander the Great was born at *Pella,* a city of Macedon, and died of a fever at *Babylon,* occasioned by excessive drinking.

170. *Gyaræ . . . Seripho:* two of the *Cyclades,* islands in the Ægean sea, to which criminals were banished.

171. *Figulis . . . urbem: Babylon* was sorrounded by a wall of *brick,* of an immense height and thickness.

174. *Velificatus Athos: Athos* is a mountain in Macedon, running like a peninsula into the Ægean sea. *Xerxes* is said to have digged through a part of it to make a passage for his fleet.

175. *Constratum . . . mare:* Xerxes is said to have had 12,000 ships with him in his expedition, and with them to have formed a bridge from *Sestos* to *Abydos,* over which the army, chariots, horses, &c. passed, as if the sea had been *solid* under them.

177. *Defecisse . . . prandente:* it is said, that the army of Xerxes was so numerous, as to drink up a river at once, wherever it stopped.—*Medo:* the army of Xerxes consisted of *Medes* and Persians.

178. *Madidis . . . Sostratus:* the fancy of a poet is compared to wings, with which he soars into the region of invention. The fancy of *Sostratus* (a poet, who described the Persian expedition), to produce such improbabilities, is supposed to be moistened with wine.

179. *Ille . . . relictâ:* Xerxes, after the defeat of his naval forces, near *Salamis,* by Themistocles, immediately fled in a poor fishing-boat.

180. *Corum . . . Ennosigæum:* when Xerxes found his bridge of boats shattered by a tempest, he ordered the Hellespont to be scourged with three hundred lashes, and fetters to be cast into the sea. Herodotus also relates the story, but says nothing of the *winds* being scourged.—*Ennosigæum:* 'the earth-shaking Neptune.'

183. *Stigmate: stigma* signifies a brand or mark impressed upon the foreheads of fugitive slaves.

184. *Huic:* such a mad and cruel master.

185. *Cruentis:* by the slaughter of such vast numbers of the Persians by the Athenian commander.

188. *Da spatium:* the poet now satirizes the folly of wishing for long life.

189. *Recto vultu et pallidus:* with a joyful countenance and with a sad one—or in health and in sickness.

192. *Deformem pro cute pellem:* 'instead of a smooth skin, an unsightly hide.'

194. *Quales . . . Tabraca . . . buccâ: Tabraca,* now *Tunis,* a city in the maritime part of Lybia, near which was a thick wood, abounding in apes.

200. *Inermi:* 'toothless.'

205. *Citharœdus:* this word denotes that species of musician, who sang and played the harp at the same time.—*Seleucus . . . lacernâ: Seleucus* was a noted musician, who, like all his profession, wore a rich embroidered garment, when he exhibited on the stage.

215. *Hippia:* a woman noted for her debaucheries.

216. *Themison:* the name of some physician.

217. *Basilus:* some prætor, probably, who shamefully plundered (*socios*) the people of his province.—*Hirrus:* the name of some fraudulent guardian.

219. *Possideat . . . sonabat: Cinnamus,* the freed-man and barber of Augustus.

230. *Eduxit:* i. e. *educavit.*

233. *Carcere fornicis:* 'the prison of a brothel,'—'in the confined cells of a brothel.'

240. *Rex Pylius:* Nestor, king of Pylos.

241. *Vitæ . . . secundæ:* the *crow* is fabled to live nine times the age of a man. Nestor, says the poet, stands second to this long-lived bird.

243. *Dextrâ computat:* the ancients counted by their fingers; the numbers under a hundred on the fingers of the left hand; from *one to two hundred,* on those of the *right;* and so on, alternately.

244. *Quique . . . bibit:* i. e. who has lived so many autumns and tasted the produce of so many vintages.

246. *Nimio de stamine:* i. e. the *thread* of life was spun out to too great a length.

247. *Ardentem:* upon the funeral pile.

251. *Alius: Laertes,* king of *Ithaca,* the father of Ulysses.

252. *Ad umbras Assaraci:* 'to the sepulchre of his ancestors. See Assaracus, Class. Dict.

255. *Edere planctus:* it was customary to hire women to mourn at funerals, who went before the corpse, to lament the dead.

256. *Scissâ . . . pallâ:* rending the garments, in token of grief was very ancient.

257. *Diverso . . . carinas:* i. e. before *Paris* had made preparations for sailing to Greece.

260. *Asiam: Asia Minor*, subject to the empire of Priam.

261. *Tremulus:* Priam, now trembling and almost worn out with old age.

262. *Ruit . . . Jovis:* see Virg. Æn. II, 509.

265. *Torva . . . uxor:* Hecuba, the wife of Priam, is said to have been changed into a bitch.

267. *Ad nostros:* to examples among our own people.—*Regem . . . Ponti:* Mithridates.

268. *Crœsum . . . vitæ: Crœsus* was the last king of Lydia and proverbially rich. He asked *Solon*, the Athenian lawgiver, who was the happiest man? The philosopher told him, "no man could be called happy before death." This afterwards Crœsus found to be true; for being taken by Cyrus and ordered to be burned, he cried out, "Solon! Solon! Solon!" Cyrus asked the reason of this and was told what Solon had remarked: whereupon, considering, it might be his own case, he spared his life and treated him with much respect.

270. *Exsilium . . . habuêre:* the long life of *C. Marius* was attended with innumerable miseries. Being conquered by Sylla, he fled to the *marshes of Minturnæ*, a town of old Latium, where he was taken and thrown into prison: but, escaping thence into Africa, he was obliged to beg his bread through the streets of Carthage. He afterwards returned to Rome, on the departure of Sylla to the Mithridatic war, and becoming consul, then for the seventh time, died in a few months, having amply revenged himself upon his enemies.

274. *Si . . . curru:* i. e. if Marius had died immediately after his triumph over the *Teutones* and Cimbri.

275. *Pompâ:* the *a* in *pompâ*, in this line, is preserved from elision.

277. *Provida . . . Campania:* before the civil war between *Pompey* and Cæsar, the former labored under two violent fevers, one at Naples and the other at *Campania*. Campania is therefore called *provida*, because, if the fever had killed Pompey, it would have *provided* against all his after misfortunes, and the dire consequences of a civil war.

283. *Formam optat:* the poet now satirizes the folly of parents, who wish so anxiously for beauty in their children.

288. *Rutilæ: Rutila* was an ugly hump-backed old woman, in Juvenal's days, upwards of seventy-seven years of age, as Pliny says

289. *Suam:* sc. *faciem.*

292. *Sanctos . . . Sabinos:* i. e. though a family, simple and honest, may have furnished him with the purest morals, such as those, for which the ancient Sabines were distinguished.

298. *Non . . . viris:* i. e. it is impossible for them to be *men*, if they are handsome, since those endowed with beauty are generally *effeminate.*

302. *Hæc: Phædra*, the step-mother of Hippolytus, was the daughter of Minos, king of *Crete.*

303. *Sthenebœa:* in Greek Σθενέβοια. See Bellerophon and Sthenobœa, Class. Dict.

306. *Cui . . . destinat: Messalina*, the wife of the emperor Claudius, so doated upon *Silius*, a noble Roman, that she obliged him to put away his wife, Julia Syllana, and resolved to be married to him herself, in the absence of the emperor, who had gone no farther than to *Ostia*, a city near the mouth of the Tiber.

311. *Ritu . . . antiquo:* at marriages, a portion was given by the wife to the husband, in consideration of the burden of matrimony.

312. *Signatoribus auspex:* on all such occasions, a *soothsayer* used to attend, and nothing of importance, either public or private, was anciently undertaken, without his advice.—The *signatores* were a kind of public *notaries*, who drew up, signed, sealed, and attested wills, deeds, marriage settlements, and the like.

316. *Scelus . . . admittas:* of marrying another man's wife.

317. *Principis:* the emperor Claudius.

333. *Divina:* all things, belonging to the gods or appertaining to sacrifices, were called *divine.*

334. *Spatium . . . extremum: spatium ultimum* or *extremum*, in chariot and horse racing, signifies the space between the last bound and the goal, where the race ended. Hence, metaphorically, it denotes the latter part of life.

338. *Plumâ Sardanapali:* 'the downy bed,—or effeminacy of Sardanapalus;' he was the last king of Assyria, whose life was such a scene of luxury and effeminacy, that his subjects held him in the utmost contempt, and at last revolted: having been overcome, he erected a pile, and burned himself together with all his valuable effects.

342. *Fortuna Deam:* the Greeks had many temples erected to Fortune. Ancus Martius and Servius Tullius were the first among the Romans, who built temples to this goddess.

This Satire has been imitated by Dr. Johnson, in his poem, entitled, "The Vanity of Human Wishes."

SATIRE XI.

This Satire consists principally of an invitation to Persicus, the poet's friend, to spend the day with him; in the course of which, he takes occasion to expose and reprehend in the severest terms all manner of intemperance and debauchery; but, more particularly, the luxury, used by the Romans, at their feasts.

1. *Atticus*: the name is here used for any person of great wealth.

2. *Rutilus*: used here for any person, who, by extravagant gluttony, has been reduced to poverty.

3. *Apicius*: used here for any gluttonous man.—*Apicius* was a noted epicure in the time of Nero: after having spent near £800,000 in luxurious living, he poisoned himself, while he had £80,000 left, for fear of wanting a meal.

4. *Stationes*: *statio* means here any place of public resort in the city, where people wait for the sake of conversation, amusement, or the like.

8. *Scripturus . . . lanistæ*: i. e. to copy out the laws, rules, words of command (*regia verbia*), and other matters of knowledge, necessary to make him a fencer, that he may be thoroughly qualified for the art.

14. *Interea*: i. e. before they are quite reduced to ruin and beggary.—*Gustus*: 'dainties to please their taste.'

18. *Lancibus oppositis*: 'family plate being pawned.'—*Matris . . . fractâ*: a family bust or statue, *broken* to pieces, that it may not be known, and pawned for the value of the gold or silver only.

19. *Quidringentis nummis*: 400 *sestertii*.

20. *Miscellanea ludi*: 'the diet of a prize-fighter:' i. e. they become gladiators.

22. *Ventidio*: used here for any noble and hospitable Roman.

23. *Illum . . . sacculus*: the poet means, if a man has sense enough to distinguish the size of Atlas from that of inferior mountains, but, at the same time, cannot distinguish between his own narrow circumstances and the fortunes of the rich, so as to regulate his living accordingly, he is deserving of the utmost contempt.

31. *Se transducebat*: 'exposed himself to ridicule.'

34. *Curtius*: *Curtius Montanus*, a man of very moderate abilities.—*Matho*: a person of very inferior abilities, who, not succeeding at the bar, turned spy and informer.—*Buccæ*: 'or a Curtius and Matho, mere sound.'

37. *Gobio*: i. e. *pretium gobionis*.

40. *Fœnoris . . . gravis*: by *argenti gravis* (joined with *fœnoris* which signifies *interest* upon money lent) the *principal* money itself may be understood. Or the epithet *gravis* may here signify the *best* silver money, in contradistinction to the *tenue argentum*,

venæ secundæ, &c. Many interpret *argenti gravis*, silver in the rude heavy mass.

43. *Annulus:* a *ring* was a mark of honor and distinction, worn by the Roman knights.

45. *Luxuriæ:* i. e. *luxuriosis hominibus;* to gluttons and spendthrifts.

48. *Fœnoris auctor:* 'the money lender.'

49. *Vertère solum: vertere solum* signifies 'to run one's country.'

50. *Cedere . . . Suburâ:* i. e. to run away from Rome for debt is so common, that there is no more discredit in it, than changing the hot street of the *Subura*, for the cool air of the *Esquilian* hill.

56. *Experière:* the poet now addresses his friend, Persicus, whom he had invited to sup with him.

61. *Evandrum: Evander*, a king of Arcadia, who, having accidentally slain his father, possessed himself of the place, where Rome was afterwards built. He entertained *Hercules* and hospitably received *Æneas*, when he landed in Italy.—*Tirynthius:* Alcmena, the mother of *Hercules*, was born at *Tiryns*, a city of Peloponnesus: he was therefore called *Tirynthius.*—*Hospes.* i. e. *Æneas.*

63. *Alter aquis: Æneas* was drowned in the *Numicus*, a river of Italy.—*Alter flammis: Hercules* burned himself to death on Mount Œta.

74. *Odoris . . . recentis:* i. e. smelling as fresh as if they were just gathered.

76. *Autumnum:* sc. *succum;* 'the autumnal juice' of the apple, which is crude and apt to offend the stomach.

78. *Curius:* Curius Dentatus.

80. *Compede fossor:* slaves, who had committed certain crimes, were put in irons, and made to dig in mines, or in the fields, or in stone-quarries.

81. *Vulva popinæ:* the paps of a sow with young, together with a part of the belly, cut off from the animal, and dressed with proper seasonings, was a favorite dish among the Romans. Another favorite dish was the womb of a sow with young.

82. *Sicci terga suis:* 'a flitch of bacon.'

85. *Si quam . . . hostia:* if any of the flesh of the victim, offered in sacrifice, remained, it was prized, as an accidental rarity.

86. *Consulis . . . functus:* alluding probably to *Curius Dentatus.*

88. *Solito maturiùs:* i. e. before the ninth hour, or 3 o'clock, P. M. See Sat. I, 41.

89. *Erectum:* 'thrown over his shoulder.'

95. *Trojugenis:* 'the Roman nobles,' many of whom boasted of their being descended from the ancient *Trojans.* Sat. I, 92.

96. *Nudo latere:* their couches had plain and ordinary sides, or sides which had no backs, rising from them, to lean upon for their ease.

97. *Vile .. aselli*: the head of an ass, crowned with clusters of grapes, was cast in brass, and fixed upon the front of their couches, as a provocative to hilarity and good fellowship.

103. *Cælata . . . hosti*: i. e. the soldier, having found some large pieces of plate, with the designs of the wolf, which suckled Romulus and Remus, of Romulus and Remus, and of Mars, wrought upon them, broke out the figures and fastened them to his helmet, that he might exhibit them to the eyes of a vanquished enemy.

107. *Pendentis*: the following is the interpretation of Britannicus, *in summâ casside expressi*: nam quæ alta sunt, *pendere* dicunt poëtæ.—Others render it, 'hovering over.'—*Dei*: Mars.

109. *Tusco . . . catino*: i. e. earthen ware, which was made at Aretum, a city of *Tuscany*.

111. *Vox . . . nos*: alluding to the history of M. Cædicius, a plebeian, who acquainted the tribunes, that, as he was passing the temple of Vesta, at midnight, he heard a voice, louder than human, saying, "The Gauls are coming," which also commanded him to tell the magistrates of this, that they might be warned of the impending danger. Livy, V, 32 and 50.

114. *His*: i. e. from the temples, or by the gods, who acted prophetically towards the Romans.

116. *Fictilis . . . Jupiter*: 'the image of Jupiter, made of clay.'

122. *Latos . . . ebur*: 'unless their round tables are set on huge pedestals of ivory.'

124. *Porta Syenes*: *Syene* was the metropolis of an island of the same name; and this island was called *Insula Elephantina*, from the number of its *elephants*. *Porta* is here put, as denoting *Syene* to be the *door*, through which, from the island, the passage lay into Egypt, and thence to Rome.

125. *Mauri*: many elephants came from *Mauritania*.—*Indus*. the largest elephants came from *India*.

126. *Deposuit . . . bellua*: elephants shed their teeth.

132. *Tessellæ*: probably, 'the squares of a chess board.'—*Calculus*: 'chess-men.'

137. *Trypheri*: *Trypherus* was eminent for his skill in carving, which he taught in a public school.

141. *Ulmea cœna*: Trypherus had all kinds of provisions for a feast, made of wood, as the best material for teaching his scholars.

142. *Latus Afræ . . . avis*: 'the wing of a turkey;' this bird came from Numidia, a country of *Africa*.

147. *Phryx aut Lycius*: handsome Phrygian and Lycian slaves were in great demand among the Roman nobility.

148. *Latinè*: as my boy understands no other language.

149. *Tonsi rectique capilli*: and not long and curled, like the fashionable waiters.

155. *Purpura*: i. e. *toga prætexta*.

160. *Testarum crepitus*: these were, probably, shells, jingled together, as they danced.—*Cum verbis*: 'with obscene songs.'

163. *Qui . . . orbem:* this passage is explained in several different ways; one is, 'Who rinses his mouth with *wine*, and spits it upon the splendid pavement.'—*Lacedæmonium . . . orbem:* the Romans were very fond of fine pavements or floors, made of marble and inlaid with various kinds of it; among the rest, some kinds of marble were brought from *Sparta*, in small *round* forms. which were inserted in their proper places by way of ornament

179. *Interea:* i. e. while we are feasting.—*Megalesiacæ . . mappæ:* at the Circensian and *Megalesian* games, they hung out a *towel*, to show that the sports were about to begin. Nero introduced this custom; for, hearing as he sat at dinner, how impatiently the people expected his coming, he threw out at the window the towel with which he wiped his hands, to give the people notice that he had dined, and would soon be at the circus. From that time, the beginning of the games was announced by hanging out a towel. The Megalesian games were in honor of *Cybele*, who was called *Idæan*, from *Ida*, a mountain of Phrygia, where she was worshipped: hence her festival was called *Idæum solenne.*

184. *Viridis . . . panni:* the four parties, which ran chariot-races in the circus, were dressed in different liveries, viz. green, russet, blue, and white. One of these parties was always favored by the court, and, at this time, most probably, the *green.*

192. *Togam:* i. e. the low Romans, crowding to the games See Sat. I, 88.—*Balnea . . . sextam:* the Romans attended to their usual business, till noon, that is, the sixth hour, and then, to the ninth hour, or three o'clock in the afternoon, they exercised and bathed themselves, and then went to their meals.

To do these sooner than the appointed hours was allowed only on festival days, or to persons aged and infirm. To be seen going to the baths before the appointed hour, was reckoned effeminate.

194. *Facere hoc:* i. e. frequent feasts and indulge in idleness.

195. *Talis:* i. e. voluptuous and idle.

196. *Voluptates . . . usus:* thus Plin. XII, 17. Τὸ γὰρ ἡδὺ, ἐὰν πολὺ, οὔ τι γε ἡδύ.

SATIRE XII.

The poet, having invited Corvinus to assist at a sacrifice, which he intended to offer up by way of thanksgiving for the safety of his friend Catullus from the dangers of the seas, professes his disinterestedness on the occasion, and from thence takes an opportunity to satirize the Hæridepetæ, or legacy-hunters, who flattered and paid their court to rich men, in hopes of becoming their heirs.

1. *Corvine:* a friend of Juvenal, to whom this satire is addressed.

3. *Niveam agnam:* see Sat. X, 66.—*Reginæ:* to Juno, queen of the gods.

4. *Pugnanti Gorgone Maurâ:* i. e. Minerva, who is fabled to bear in her shield the head of *Medusa.* See Class. Dict.

6. *Tarpeio . . . Jovi:* on the *Mons Capitolinus*, otherwise called the *Tarpeian hill*, was a temple, sacred to Jupiter.

7. *Templis maturus:* beasts were reckoned of a proper age and size for sacrifice, when the tail reached the joint in the hinder leg.

8. *Spargendusque mero:* at the sacrifices, wine was poured on the heads of the victims, between the horns.

11. *Hispullâ:* a very corpulent lady, noted for her lewdness. —*Taurus:* a white bull was usually sacrificed to Jupiter.

13. *Clitumni:* a river dividing Tuscany and Umbria.

19. *Unâ:* i. e. covering the whole heaven.—*Subitus . . . ignis:* the note of Ruperti is, *subitus antennas impulit*, subitò in eas incidit, illas percussit, *ignis*, non fulguris, (nam Catullus *fulguris ictum evasit* et *præter* fulmen *subitus ignis*, adeòque ab eo diversus, *antennas impulit*) sed Helenæ, (*Helenenfeuer, le feu Saint-Elme*) electrica materia vel igneus ardensque vapor, qui, præcipuè post tempestatem, in mari circumvolat et malo navis adhæret; de quo v. Plin. II, 37.

Moving lights, which are sometimes seen on the masts and yards of vessels, are called St. Elme's Lights (*Feu St. Elme*). The same phenomenon was called by the ancients *Castor and Pollux.* When only one light appears, it is considered an ill omen, and is called *Helen.* When two appear, the sailors express their joy by whistling, &c.

22. *Omnia . . . poëtica . . . tempestas:* i. e. even the fancy of a poet could not picture any thing more horrible.

24. *Genus . . . aliud discriminis:* i. e. the vessel's being (l. 30. half full of water.

27. *Votivâ . . . tabellâ:* persons, who had escaped shipwreck, had a painting made of the scene of distress, through which they had passed, and this being consecrated to Neptune, was hung up in some temple, near the sea-coast. This painting was called *votiva tabella.*

28. *Pictores . . . Iside:* so many *tablets* were hung up in the temples of *Isis* by merchants and seamen, that many painters obtained a living by being employed on this branch of the art alone.

33. *Decidere . . . ventis:* 'by throwing his goods overboard, he (*Catullus*) began to compound with the winds;'—to bargain, as it were, for his life, at the expense of his goods.

37. *Mæcenatibus: Mæcenas*, the favorite of Augustus, was a very delicate and effeminate person, from whom people of a similar description were called *Mæcenates.* Sat. I, 58.

39. *Egregius . . . aër : Martial* frequently speaks of this singular property of the air and water of *Bœtica* (Andalusia), in staining the fleeces of the sheep kept there with a bright yellow or golden hue.

42. *Parthenio : Parthenius* was an ingenious artist.

43. *Pholo : Pholus* was a drunken centaur, who, when he entertained Hercules, brought out for this purpose a tun of wine at once.

45. *Emptor Olynthi : Philip* of Macedon ; Lasthenes, governor of *Olynthus*, having been bribed by Philip, betrayed the city into his hands.

50. *Jactatur . . . maxima :* i. e. not only articles of superfluity, but even useful necessaries, are thrown overboard in the storm.—*Sed . . . levant :* the construction is, *sed nec damna* (i. e. *jactura bonorum*) *levant* (i. e. *levant navim et periculum*).

51. *Adversis :* sc. *fatis.*

52. *Recidit :* the first syllable in this word is made long by the figure *diastole.*

53. *Discriminis . . . minorem :* this passage is explained differently. It is thus explained by some : 'it is a sign of the utmost distress, when we are obliged to use helps to make the ship lighter,' as by cutting away the masts, which is supposed to be the meaning of *minorem* in this place.—Ruperti thus explains it : *quando* (i. e. *quandoquidem*) *ultima discriminis prœsidia afferimus* (i. e. *extrema periculi remedia adhibemus*), *navem factura minorem* (i. e. *leviorem*).

63. *Staminis albi lanificæ :* it was the opinion of the ancients, that when the *destinies* intended long life to a person, they spun *white* thread ; when death, *black* thread.

67. *Velo prora suo : prora* (by Synecdoche) may mean the vessel itself ; but it literally signifies the forepart, foredeck, or forecastle of a vessel ; and so it is probably to be understood in this place, as *velo suo* implies the sail, proper to this part of the ship ; the fore-sprit sail.

68. *Gratus . . . mamillis : Alba Longa* was built by *Iulus* Ascanius, who, having before dwelt at *Lavinium* (built by *Æneas*, and so called from his second wife *Lavinia*), left that place to his step-mother. The Trojans were told by the oracle, that where they found a *white* sow with thirty pigs sucking, there they should build a city, which they did, and called it, from the color of the sow, *Alba.*

73. *Tandem . . . Italiam :* these lines contain a description of the *mole* and port of *Ostia*, at the mouth of the Tiber.—*Inclusa per æquora :* through the waters included between and within the moles.

74. *Tyrrhenamque Pharon :* in the haven of Ostia, Claudius built a *Pharos* or *lighthouse*, in imitation of that at Alexandria.—*Porrecta . . . Italiam* i. e. we reach the two sides of the piers,

like arms, which extend so far into the Tyrrhene sea, that they seemed to enclose it as far as the middle way, and, as it were, to leave the coast of Italy behind.—*Rursum:* 'back;' i. e. beyond the Pharos, to the entrance of the harbor.

79. *Vertice raso:* when in distress at sea, the sailors usually invoked the assistance of some god, with a solemn vow of cutting off their hair, and offering it, as an acknowledgement for their preservation.

82. *Sertaque delubris:* on solemn occasions, all the temples of the gods were adorned with garlands.—*Farra ... cultris:* they made cakes of meal and salt, with which they sprinkled the sacrificing knife, the head of the victim, and the fire.

88. *Omnes violæ ... colores:* 'violets of every color.'

90. *Matutinis ... lucernis:* it was customary, on any joyful occasion, either of a public or private nature, to adorn the gates of their houses with branches of laurel, and with lamps, even in the day-time.—*Operatur:* 'celebrates the festival;' the verb *operor*, when it stands without any addition, signifies, *to sacrifice,—to join in a sacrifice.*

93. *Libet exspectare:* 'I should be glad to see.'

95. *Tam sterili:* so unlikely to leave you anything.—*Coturnix ... cadet:* i. e. not even one of the least of birds would be offered in sacrifice for a man, who is a father, and, like Catullus, has heirs to his estate.

96. *Sentire calorem:* 'to be attacked with a fever.'

98. *Fixis ... tabellis:* it was customary, in cases of sickness, for the friends to suspend, in the temples of the gods, votive tablets, having inscribed upon them the wishes and prayers of those, who hung them up. If the party, for whose sake they were made, recovered, the offerers of the tablets thought themselves bound to perform their vows.

102. *Furvâ gente:* the Moors, or Ethiopians.

103. *Arboribus ... agro:* i. e. in the forest, near Lavinium, where *Turnus*, the king of the Rutulians, reigned; the country was called Etruria.

104. *Cæsaris armentum: Domitian*, as a matter of state and curiosity, transported into Italy numbers of elephants; and in the forest of Lavinium, a herd of them might be seen together.

106. *Regique Molosso:* Pyrrhus.

107. *Horum majores:* i. e. the elephants of former times.

108. *Turrim:* towers made of wood and filled with armed men were put on the backs of the elephants, and thus carried into battle.—*Belli:* the *i* in *belli*, in this line, is preserved from elision.

109. *Novium ... Histrum Pacuvium:* the names of two legacy-hunters.

110. *Ebur:* ivory, but here, by Metonymy, *elephants.*

113. *Alter:* Pacuvius, as appears from l. 123.

117. *Iphigenia:* this alludes to the story of Agamemnon sacrificing his daughter *Iphigenia.* See Class. Dict.

118. *Tragicæ . . . cervæ:* alluding to Diana's stealing away Iphigenia and substituting the *hind* in her place.

120. *Libitinam evaserit:* 'should recover.' *Libitina* was a name given to *Proserpine,* as presiding over funerals.

123. *Breviter:* i. e. in a few words; like *exiguis tabulis* in Sat. I, 60, which see.

125. *Jugulata Mycenis:* 'Iphigenia sacrificed at Mycenæ.'—If Agamemnon had not offered to sacrifice his daughter, Pacuvius would never have thought of doing the same with his, for the recovery of the rich man, who, in consequence, has made him heir to his whole estate.

126. *Vel Nestora totum:* 'even to Nestor's age.'

127. *Quantum . . . Nero:* the rapacity of Nero was proverbial. The sums he extorted from the provinces under various pretences exceed all belief.

He gave no office, says Suetonius, without the addition of this special charge: "*Scis quid mihi opus sit; et hoc agamus, ne quis quidquam habeat.*" You know what I want; let us manage in such a manner, that nobody else may have any thing.

SATIRE XIII.

Calvinus had left a sum of money in the hands of a confidential person; when the restoration of this was demanded, the man, to whom it had been entrusted, foreswore the deposit.

The indignation, expressed by Calvinus at this breach of trust, seems to have reached the ears of his friend Juvenal, who endeavors to soothe and comfort him under his loss: in doing this, the poet speaks of the villany of the times, shows that nothing can happen, but by the will of Providence, and that wicked men carry with them their own punishment.

4. *Gratia . . . urnâ:* in criminal cases, the Prætor Urbanus, who sat as chief judge, put into an urn the names of his assessors (a kind of jury-men, who, to the amount of some hundreds, were annually chosen for this purpose), from which he drew out the number prescribed by law, usually about fifty, who sat by him at the trial. When the pleadings were over, they retired and deliberated on what had passed. On their return, they had each three waxen tablets put into their hands, one of which was marked with the letter C, for *condemno,* guilty; another, with the letter A, for *absolvo,* not guilty; and a third, with the letters N L, *non liquet,* I am doubtful. One of these tablets, each person dropped privately into an urn, which the prætor took out, and pronounced sentence, according to the decision of the majority.

It was in the prætor's power, however, to manage the business in such a manner, that the defendant, however in the wrong, might appear to have the *urn* in his favor.

8. *Nec . . . pateris :* i. e. such frauds, as you complain of, are not very rare in Rome.

10. *E medio . . . acervo :* i. e. taken, as it were, from the lesser and every day miseries of life.

13. *Tu . . . depositum :* the construction is, *tu ardens visceribus spumantibus* (i. e. *æstuantibus irâ*), *quòd amicus non reddat*, &c., *vix potes ferre particulam malorum, quamvis minimam levium exiguamque.*

22. *Nec jactare jugum :* 'and not to shake off the yoke;' that is, not impatiently to struggle with adversity.

A metaphor, from unruly oxen, that toss their necks, and strive in vain to get rid of the yoke.

25. *Pyxide :* literally *a little box ;* but here, by Metonymy, 'poison.'

27. *Thebarum portæ :* Thebes a city in Bœotia, built by Cadmus, the son of Agenor, called *Heptapylos*, having *seven* gates. There was another *Thebes*, in Egypt, which was said to have had a *hundred* gates.—The first is meant here.—*Ostia Nili :* the mouths of the *Nile* were seven in number.

28. *Nona ætas :* as *ætas* and *sæculum* mean a period of 100 years, it is most probable that the *ninth age of the city* is intended, which corresponds very well with the time in which the poet wrote, viz. in the seventy-second year of the ninth age.—*Agitur :* 'is going on.'—*Ferri temporibus :* the last of the four ages, into which the world was supposed to be divided, and which was worse than the three preceding it, was the *iron* age. See Ovid's Met. I, 127.

32. *Fæsidium :* the name of some vain and ignorant pleader, who courted the applause of the people, by treating them with his *sportula.*

33. *Sportula :* used figuratively for the *clients* and others, bribed by presents to applaud.—*Bullâ dignissime :* i. e. worthy, old as you are, to be ranked with children, on account of your simplicity.

The *bulla* was a gold ornament, in the shape of a heart, which was suspended from the neck of free-born children, till they were seventeen years old, at which time they left off wearing it and consecrated it to the *Lares.* The children of the poor had it made of leather. Sat. V, 164, 165.

37. *Rubenti : red* with the blood of animals sacrificed, or with the fire upon it.

39. *Falcem :* it is said that *Saturn*, after he was compelled to fly from heaven, settled in Italy, and taught the natives the art of agriculture.

41. *Idæis . . . antris :* 'in the caves of Mount Ida,' where Jupiter immediately after his birth, was carried and concealed.

43. *Nec puer . . . tabernâ* · the note of Ruperti is, "*Nec puer Iliacus ad cyathos* (erat, vel *quum nec*—esset), *nec Herculis uxor et Vulcanus*, pocillator deorum, ex officinâ *Liparæâ* arcessitus, fumo niger et hinc *brachia* e fornace et camino *nigra tergens*, sibi detergens, quum in eo esset, ut porrigeret diis pocula, *nectare*, vino deorum, more olim solito, *jam siccato*, exhausto, ex crateribus, majoribus vasis in abaco positis, et in *cyathos*, minora pocula, infuso."—The allusion is to Hom. Il. I, 597.—The note of Achaintre is, *et* quum nondum *Vulcanus, tergens brachia nigra* fuligine tabernæ, *et jam siccato nectare*, exhausto priùs poculo nectaris pleno, *ad cyathos* adhuc esset.—*Iliacus puer:* Ganymede, the son of Tros, king of Troy. See Class. Dict.—*Herculis uxor: Hebe.* See Class. Dict.—*Liparæâ . . . tabernâ:* near Sicily, there were several islands, called *Lipari;* in one of these, *Vulcania,* Vulcan's forge was said to be.

46. *Sibi:* 'by himself,—alone.'

48. *Atlanta: Atlas* was a king of Mauritania, feigned by the poets to have been transformed into a mountain, and to have supported the heavens on his shoulders.

49. *Sortitus . . . imperium:* Jupiter, Neptune, and Pluto, the three sons of Saturn, cast lots for the dominion of the universe; Neptune obtained that of the *sea.*—*Siculâ . . . conjuge:* Proserpine.

50. *Pluton:* the Greek nom.; Πλούτων.

51. *Rota:* alluding to the story of *Ixion.*—*Furiæ:* Alecto, Megara, Tisiphone.—*Saxum:* alluding to *Sisyphus,* the son of Æolus.—*Vulturis . . . pœna:* in allusion to the story of *Prometheus.*

57. *Plura . . . fraga . . . acervos:* the fruits of the earth were the riches of the golden age.

61. *Ærugine:* i. e. the coin, which had been laid up so long, as to have contracted rust.

62. *Tuscis . . . libellis:* the art of *soothsaying* is said to have first come from the *Tuscans,* which consisted in foretelling future events from prodigies; these were recorded in books and were consulted occasionally, to determine the meaning of any thing of a marvellous nature.

63. *Quæque . . . agnâ:* when any prodigy happened, the custom was to expiate by sacrifice, to avert the consequences of ill omens, which were gathered from prodigies. A *she lamb* was the offering on such occasions; its head was *crowned* with a garland of flowers or with ribands.

65. *Puero:* the *o* in *puero* is preserved from elision.

66 *Fœtæ . . . mulæ:* mules are not known to have ever brought forth young; though Appian says, such a thing happened in Rome, before the coming of Sulla.

68. *Examen . . . delubri:* it was considered a very great prodigy, if a swarm of bees settled on the top of a temple, tree, or military standard.

73. *Arcana:* for *sestertia arcano deposita;* committed to the care of an acquaintance privately and without witnesses.

78. *Per solis radios:* this was an usual oath.—*Tarpeiaque fulmina:* i. e. by the thunder of Jupiter Capitolinus, who had a temple, built on the Tarpeian rock.

79. *Cirrhæi . . . vatis:* Apollo, who had an oracle at Delphi, near *Cirrha*, a city of Phocis, where he was worshipped.

80. *Venatricis . . . Puellæ:* Diana, the goddess of hunting.

81. *Pater Ægæi:* Neptune is said to have had his principal habitation in the Ægean sea. By *pater*, here, we are not to understand a *father*, as some have interpreted it, by saying, that he was *father of Ægeus*, the father of Theseus. It is a title of reverence, honor, and power, given to the gods; and sometimes even to demigods and heroes. Here it may be taken in the sense of *potens*.

82. *Herculeos arcus:* the *bow*, put for the *arrows*, which Hercules used in killing the Hydra, and which he gave to his companion Philoctetes.

84. *Comedam . . . sinciput:* alluding to the story of *Thyestes*, the brother of Atreus, who, having committed adultery with the wife of Atreus, was obliged to eat the child, which his brother killed in revenge and served up to him at his own table.

85. *Phario . . . aceto:* *Pharos* was an island of Egypt, from whence came the best *vinegar*.

89. *Altaria tangunt:* those, who prayed or swore, usually laid their hands upon the altar.

91. *Ita secum:* 'thus reasons with himself.'

93. *Isis:* an Egyptian goddess, adopted among the deities of the Romans, was supposed to be much concerned in inflicting maladies and diseases on the perjured.—*Sistro:* the *sistrum* was a sort of timbrel, used by the priests of Isis, with loose rings on the edge, which, when shaken, yielded a shrill sound: at the top, it had the figure of a cat, with a human face, and below, that of Isis.

97. *Ladas:* the name of a famous runner.—*Anticyrâ:* an island in the Archipelago, put for *hellebore* (its principal produce), which was considered good to purge the head, in cases of madness.

98. *Archigene:* a physician, famous, probably, for curing madness.

99. *Pisææ . . . olivæ:* the prize, at the Olympic games, was an olive crown, which is called *Pisæan* from *Pisæ*, a city of Elis, where these games were celebrated every fifth year.

110. *Mimum . . . Catulli:* alluding to a play of *Catullus*, called the Phasma, in which there was a character of a *buffoon*, who ran away from his master, after having cheated him, and then vexed and even provoked him, that he might be brought to swear himself off, cheerfully proposing thus to be perjured.

112. *Stentora:* *Stentor* was a Grecian mentioned by Homer to have had a voice as loud as the voices of fifty persons.

113. *Gradivus Homericus:* when *Mars* was wounded by Diomede, he is said by Homer to have roared as loud as 10,000 men in the field of battle.

116. *Carbone tuo:* the coals burning on your altar.—*Chartâ . . . solutâ:* the paper, in which the frankincense was brought, having been broken open, that it might be poured upon the coals.

Some think the *sealed paper* is meant, on which the vows were specified in writing.

121. *Et qui . . . distantia:* the difference between the Stoics and Cynics was in their dress: the Stoics alone wearing a *tunic* under their cloak.

122. *Epicurum: Epicurus* was a temperate and sober philosopher of Athens, who lived chiefly on bread, water, and herbs, and placed the *summum bonum* in tranquillity of mind. His followers perverted his doctrine, and placed the chief good in the pleasures of the body.

129. *Claudenda . . . janua:* it was customary to shut doors and windows in time of mourning, especially for the death of a relative.

132. *Vestem deducere summam:* 'to tear off the upper part of the garment,' i. e. 'to strip the shoulders and breast.' If we read *diducere,* it means, 'to tear the border of his garment,' which was a sign of great grief.

136. *Si decies . . . eburnis:* the construction is, *Si tabellis lectis decies* a creditore *diversâ* in *parte,* (i. e. variis locis,) (or *diversâ parte,* by the opposite party,) debitores *dicunt chirographa supervacui ligni vana, quos ipsorum littera* ('their own hand-writing'), *princepsque gemma Sardonychum, quæ custoditur eburnis loculis, arguit.*

137. *Vana supervacua chirographa ligni: chir. lig.* i. e. *tabulas ligneas, cerâ illitas,* wooden tablets covered with wax.—*Vana: counterfeit,* and of course *useless.*

138. *Qui . . . ovis:* i. e. how happens it that you alone are so favored by fortune, while we, the rest of mankind, are subject to its vicissitudes.—*Gemma . . . Sardonychum:* the seal of Sardonyx, which the poet calls *princeps,* because this *gem* was principally used in seals.

141. *Gallinæ filius albæ:* this expression appears to have been proverbial in Juvenal's time: *white* was deemed a lucky color.

145. *Sulfure:* by Synecdoche, for any combustible matter, with which houses are set on fire.

146. *Janua . . . ignis:* and thus prevents the inmates from escaping.

148. *Adorandæ rubiginis:* 'of venerable rust;' i. e. 'venerable for their antiquity.'

150. *Hæc . . . non sunt:* i. e. if there are no such valuable relics in the temples.

152. *Neptuni:* of a statue of Neptune, whose beard was gold

153. *Totum conflare Tonantem:* i. e. when he has stolen and melted down an entire statue of Jupiter.

154. *Mercator:* this word signifies one who buys, as well as one who sells; in this place, the former.

155. *Deducendum:* sc. *parricidam;* see Sat. VIII, 213, 214.

157. *Gallicus: Rutilius Gallicus* was appointed, under Domitian, *prefect* of the city, which officer had cognizance of capital offences, and sat every day on criminal cases.

160. *Paucos ... dies:* sc. *in istâ domo.—Una domus:* i. e the house of Gallicus.

162. *Quis ... Alpibus:* the inhabitants about the Alps have generally great swellings around their throats, occasioned, as some suppose, by drinking snow-water.

163. *Meroë:* an Egyptian island in the Nile.

164. *Cærula ... Germani lumina:* the Germans are described by Tacitus, as having piercing *blue* eyes, and *red* hair. Tacit. Germ. c. 4.

165. *Madido ... cirro:* the Germans were accustomed to anoint and curl their hair, so as to make it look like horns.

166. *Nempe:* surely no one would wonder.

167. *Ad:* for *adversùs.—Subitas Thracum volucres:* a flight of *cranes*, coming unexpectedly from Strymon, a river of *Thrace.*

173. *Cohors:* sc. *Pygmæorum.*

174. *Nulla ... erit:* an objection started by Calvinus.

175. *Abreptum ... erit:* the answer of the poet.

178. *Sed ... ipsâ:* the words of Calvinus.

180. *At: at* is frequently synonymous with *certè* or *saltem.*

181. *Nempe:* the answer of the poet.

184. *Chrysippus: Chrysippus* was a Stoic philosopher.—*Thaletis: Thales* was one of the seven wise men of Greece.

185. *Senex ... Hymetto: Socrates* lived at Athens, in the neighborhood of which was Mount *Hymettus*, famous for its excellent honey.

186. *Qui ... dare:* Socrates was accused of contemning the gods of Athens, and for this was condemned to die, by drinking the juice of *hemlock.*

An old scholiast has observed on this passage, as indeed some others have done, that one of his accusers, *Melitus*, was cast into prison with him, to whom, although at his earnest request, Socrates refused to give a portion of the poison.

191. *Continuò:* i. e. *sine ullâ dubitatione;* without any doubt—without further reasoning.

194. *Surdo: surdus* not only signifies *one who does not hear*, but *that also, which gives no sound.—Verbere surdo:* the lash, the sound of which no one hears, but the mind and conscience feels. So *occultum flagellum* in the next verse.

197. *Cædicius:* a very cruel judge in the days of Vitellius; or according to some, in the days of Nero.—*Rhadamanthus:* one of the judges of hell.

198. *Testem:* the testimony of an evil conscience.

199. *Spartano . . . propinquis:* the poet alludes to a story related by Herodotus. A Milesian had entrusted a sum of money to one Glaucus, a Spartan. After a time, the sons of the Milesian came to re-demand it. Glaucus affirmed, that he had no recollection of the circumstance and sent them away. As soon as they were gone, he hastened to Delphi, to inquire if he should persist in denying it: he was answered that, if he foreswore the money, he might escape for a time, but, for his wicked design, he and all his family should be utterly destroyed. Upon this, Glaucus sent for the Milesians and paid them the whole sum: but what the oracle foretold came to pass, for he and all his kindred were afterwards extirpated. Herod. VI, 86.

214. *Albani: Alban* wine was very much esteemed.

216. *Acri:* commentators render this *acetoso*, 'sour.'

229. *Lateris . . . febre dolorem:* meaning probably a *pleuritic fever.*

232. *Pecudem . . . balantem:* it was usual for persons in danger or in sickness to engage by vow some offering to the gods, on their deliverance or recovery.

233. *Laribus . . . audent:* the *Lares* were the private gods of individuals. A *cock* was sacrificed to Æsculapius after recovery.

Madan thus understands the sentence: "So far from promising a cock to Æsculapius, they have not the courage to vow even a cock's comb," &c.

245. *Uncum: a chain,* the links of which were called *unci* or *hami.*

Some understand a *hook* in the wall, to which the malefactor was chained.

Uncus, mentioned in Sat. X, 66, is different from that used here, inasmuch as *carcere* is in this place joined with it.

246. *Ægæi rupem:* see Sat. I, 65.

248. *Nominis:* here used for *hominis.*

249. *Nec surdum nec Tiresiam:* 'neither deaf nor blind.'—*Tiresias* was a *blind* soothsayer of Thebes.

SATIRE XIV.

The whole of this Satire is directed to the one great end of self-improvement. By showing the facility with which children copy the vices of their parents, he points out the necessity, as well as the sacred duty, of giving them examples of domestic purity and virtue.

After briefly enumerating the several vices, gluttony, cruelty, debauchery, &c. which youth imperceptibly imbibe from their seniors; he enters more fully upon that of avarice, of which he shows the fatal and inevitable consequences.

Having placed the absurdity, as well as the perplexity and danger of immoderate desires in every possible point of view, the piece concludes with a solemn admonition to be satisfied with those comforts and conveniences, which nature and wisdom require, and which a decent competence is easily calculated to supply.

1. *Fuscine: Fuscinus* was a friend of Juvenal, to whom this Satire is addressed.

3. *Monstrant:* i. e. *monstrant exemplis.—Tradunt:* i. e. *tradunt præceptis.*

4. *Si . . . fritillo:* thus Dryden,

> If gaming does an aged sire entice,
> Then my young master swiftly learns the vice,
> And shakes in hanging sleeves the little box and dice.

5. *Bullatus:* i. e. one who has not yet laid aside the *bulla* and *prætexta;* not yet seventeen years of age. See Sat. XIII, 33, and V, 154, 165.—*Arma:* 'instruments of gaming;' hence, perhaps, *armigero*, I, 84.

6. *Melius de se:* i. e. *quàm de parente suo.*

7. *Radere tubera:* 'to peel truffles.'

8. *Eodem jure . . . ficedulas: ficedulæ* were *beccasinos* or *figpickers*, birds much admired by gluttons of antiquity.

It was reckoned a great luxury to have these birds dressed and served up in the *same sauce* or *pickle* with funguses of various kinds.

10. *Canâ . . . gulâ:* 'the hoary glutton,' his father.

12. *Barbatos . . . magistros:* philosophers and learned teachers were called *barbati*, from wearing *long beards*, to make them look grave.

14. *A magnâ . . . culinâ:* 'from the profuse luxury of his father's ample kitchen.'

15. *Mitem animum . . . Polyphemus:* the construction is, *An Rutilus*, alter *Antiphates trepidi laris, ac Polyphemus, qui gaudet acerbo strepitu plagarum, et comparat nullam Sirena flagellis, præcipit mitem animum et mores æquos modicis erroribus, atque putat animas et corpora servorum* ex *nostrâ materiâ paribusque elementis:* anne potiùs *docet sævire?*

18. *Rutilus:* the name of some cruel master.

19. *Et . . . comparat:* i. e. who thinks the song of the sirens not so pleasant as the sound of a lash.

20. *Antiphates: Antiphates* was king of the Læstrygones, savages near Formiæ in Italy, who lived on human flesh.—*Polyphemus:* one of the Cyclops was also a cannibal.

23. *Lætus:* sc. *pater.*

24. *Inscripta ergastula:* 'branded slaves.'

29. *Ceras:* 'waxen tablets.'

30 *Cinædis:* pimps.

33. *Unus et alter:* joined to *juvenes.*

35. *Titan · Prometheus*, who formed men of clay, and animated them with fire, stolen from heaven.

42. *Quocunque sub axe:* 'in every clime.'

43. *Brutus: M. Brutus.—Bruti . . . avunculus: Cato* of Utica.

49. *Peccaturo:* the *o* in this word is preserved from *elision.*

50. *Censoris . . . irâ:* the *censor* or *judex morum* was a Roman officer, who punished offenders against the peace or good manners.—*Fecerit:* sc. *filius.*

55. *Tabulas mutare:* 'to alter your will,—to disinherit him.'

56. *Unde tibi:* sc. *sumes.*

57. *Vacuum . . . cerebro:* 'void of common sense.'

58. *Ventosa cucurbita: cucurbita* probably means here a *cupping instrument.* The epithet *ventosa* alludes to the nature of the operation, which is performed, by rarifying the air, within the instrument, by the application of fire, on which the blood is forced from the scarified skin into the cupping instrument by the pressure of the outward *air.*

The operation of cupping on the head, in cases of *madness,* is very ancient.

62. *Leve argentum:* 'the unwrought plate,' which of course is *smooth.*—*Aspera:* 'embossed,' of course *rough.*

76. *Illi:* 'the young storks.'

77. *Crucibusque relictis:* i. e. feeds on the remains of the bodies of malefactors, that were left exposed on *crosses.*

79. *Magni:* i. e. when grown up.

80. *Nidos:* it is an unusual thing for vultures to build their nests in trees; they usually build them on high rocks.

81. *Jovis . . . aves:* eagles.

86. *Curvo . . . Cajetæ:* the *shore* of *Cajeta* or Caieta, a seaport in Campania, was remarkably sinuous and *crooked.*

91. *Spado . . . Posides:* a freed-man of Claudius Cæsar, who was possessed of immense riches; he built on the shore at Baiæ some very magnificent baths.—*Capitolia nostra:* the Capitol at Rome.

95. *Meliore . . . marmore:* 'more costly marble,' than his father used.

96. *Patrem:* who is a Jew.

97. *Nubes . . . adorant:* as the Jews often prayed in the open air and looked up to the heavens, the Romans thought, that the *sky* itself was *adored* by them.—*Cœli numen:* i. e. *cœlum tanquam numen.*

99. *Mox et præputia ponunt:* 'soon they are circumcised.'

102. *Arcano . . . volumine:* the Pentateuch (or five books of Moses), which is called *secret,* not because it was kept (*arcâ*) in a chest in the synagogue, but because the Jews would not reveal it to the Gentiles.

105. *In causâ:* 'in fault.'—*Cui . . . ullam:* 'with whom the seventh day was a day of idleness, and did not belong to any part of life.'

114. *Hesperidum serpens:* the *dragon*, that guarded the fruit in the garden of the *Hesperides*, and was said never to sleep.—*Ponticus:* the *dragon*, that guarded the golden fleece, at Colchis in *Pontus*.

128. *Cærulei:* so musty and mouldy, that they have become perfectly *blue*.

129. *Medio . . . Septembri:* when the heat of the sun was severest at Rome.

132. *Signatam:* *sealed* up in some vessel or cup-board, so that the poor half-starved slave could not touch them; or *shut up*, as *includere* in the next line.

133. *Fila . . . porri:* 'and the counted fibres of a sective leek;' of the leek, there were two kinds; one, that grew to a *head*, called *capitatum;* the other, that consisted of *fibres*, called *sectivum*, *sectile*, or *sectum*, which was considered inferior.—The *fibres* were *counted*, that none of them might be taken.

134. *Ponte:* see Sat. IV, 115, 116, note.

135. *Divitias:* sc. *possides*.

144. *Canet olivâ:* the flower of the olive is white or rather of a light *grey*.

151. *Quot . . . agros:* i. e. injuries of this kind have frequently made people part with their lands.

156. *Scilicet . . . amabat:* these words are addressed by the poet to the avaricious man, expressing his contempt of his avarice.

159. *Sed . . . fama:* an objection made by the poet, to which the avaricious man makes answer in the three lines which follow.

162. *Molossos:* the *Molossians*, a people of Epirus, fought against the Romans in the army of Pyrrhus.

163. *Jugera bina:* *two jugera* or acres were the compliment of conquered land given by the Romans to their soldiers.

173. *Indè:* i. e. from avarice.

180. *Marsus . . . Hernicus . . . Vestinus:* the poet introduces three old villagers of the *Marsi*, *Hernici*, and *Vestini*, giving advice to their children. These three people were famous for being warlike, laborious, and frugal.

184. *Veteris quercûs:* see Sat. VI, 10.

186. *Perone:* a kind of shoe or boot, made of raw leather, with the *hairy side in* (*pellibus inversis*), and worn by rustics in winter; it is called *alto*, high, because it came up to the calf of the leg.

192. *Rubras . . . leges:* the titles and initial letters of each act or chapter were written in *red* characters, as are seen in most of the ancient manuscripts. Hence the written law was called *Rubrica*.

193. *Vitem:* 'the office of centurion.' See Sat. VIII, 247.

194. *Buxo:* the Romans made *combs* of *box-wood*.

195. *Lælius:* used here for any *general*.—*Alas:* 'arms,' or arm-pits.

197. *Locupletem aquilam:* in the Roman army, the senior cap-

tain had the care of the golden eagle or standard.—Here the *standard* is put for the *post*, which was a lucrative one.

202. *Ablegandæ . . . ultra:* it was a law in Rome, that all filthy trades should be carried on, and noisome wares exposed for sale, on the other side of the Tiber.

204. *Unguenta et corium:* i. e. between the business of a *perfumer* and that of a *tanner*.

206. *Poëtæ: Ennius*, who translated the 207th verse from the Bellerophon of Euripides, where it was used in irony.

208. *Vetulæ . . . assæ:* 'aged nurses.'

212. *Meliorem . . . discipulum:* i. e. I will warrant, that the scholar will be a greater proficient in this and other vices, than you, who are his instructer.

217. *Longi mucronem . . . cultri:* 'the edge of a long knife;' a periphrasis, for 'a razor.'

219. *Cereris . . . aram:* the altar of Ceres was considered the most sacred, because, in the celebration of her worship, nothing was to be admitted, that was not sacred and pure.—But *Ceres* is here put for any goddess.

220. *Elatam . . . subit:* for her husband will certainly murder her to obtain sole possession of her property.

221. *Quibus:* i. e. *quam scelestis;* unless we place a note of interrogation after *digitis*, that the sense may be, *quibusnam aliis, quàm mariti sui, qui tuus est filius?*

228. *Lævo:* 'dishonest;' some render it, *foolish;* others, *unlucky*.

229. *Fraudis:* Achaintre understands by this word here not perjuries and other great crimes, as it is usually thought to mean, but lesser offences, such as are enumerated in line 126.

231. *Quem:* a Græcism for *quod* sc. *curriculum*, though the sense requires *quem*, as the reference is made to *equum*, i. e. *filium*.

237. *Circumscribere:* 'to cheat.'

240. *Dilexit . . . Menœceus: Menœceus*, the son of Creon, king of Thebes, that he might preserve his country, when Thebes was besieged by the Argives, devoted himself to death; the oracle having declared that Thebes would be safe, if the last of the race of Cadmus would willingly suffer death.—*Si Græcia vera:* i. e. if the Grecian accounts be true. See Sat. X, 174, 175.

241. *Quorum:* a Græcism for *quarum*, the antecedent being *Thebas*.

244. *Ignem:* the fire of avarice.

246. *Trepidum . . . alumnus:* alluding to the story of a tame lion, which, in the time of Domitian, destroyed its keeper and instructer.

248. *Nota . . . colus:* i. e. your son, who is impatient to enjoy your property, will consult the astrologers, who know well what length of life has been allotted to you, for your horoscope; but then it is a great hardship for him to wait till your thread of life is all wound up. See Sat. III, 43.

249. *Stamine . . . abrupto:* i. e. by a premature death.

252. *Archigenen:* the name of some famous physician.—*Quod Mithridates composuit:* see Sat. VI, last line, note.

253. *Aliam . . . ficum:* i. e. to see another autumn.—*Alias . . rosas:* i. e. to see another spring.

255. *Et pater et rex:* such an antidote as a father should swallow, to secure him against the wickedness of a son; or a king against the attempts of his subjects.

257. *Prætoris . . . lauti:* see Sat. X, 36.

261. *Mars . . . suas:* the temple of Mars, the avenger, in the forum of Augustus, was the place where treasures were at first deposited; but this, having been robbed of all its wealth, (even the helmet from the head of the image of Mars was taken,) the temple of Castor was appointed for that purpose, where a secure guard was constantly kept; whence the epithet *vigilem.*

262. *Ergò . . . ludi:* i. e. although you abstain from all public sports, you will not be deprived of much pleasure, provided you observe the wretchedness which the avaricious man suffers, that he may increase his wealth: the observation of his miseries is more pleasant than any exhibition.—*Floræ . . . Cereris . . . Cybeles aulæa:* the sports and plays exhibited at the festivals of Flora, Ceres, and Cybele.

265. *Petauro: petaurum,* πέταυρον, is properly a pole, attached to a wall, as a roost for fowls; hence it signifies a machine, suspended on high, upon which the *petauristæ* (οἳ πρὸς ἀέρα vel πρὸς αὔρας πέτονται), like fowls, to all appearance flying, vaulted.—Others say, that it was a wooden circle or *hoop,* through which the *petauristæ* threw themselves, so as to light upon the ground. See the next note.

266. *Rectum descendere funem:* 'to slide down the straight rope;'—or *rectum funem* may signify a *tight rope,* and *petaurum,* the *pole* with which rope dancers usually balance themselves.

267. *Coryciâ:* trading to *Corycium,* a promontory of *Crete,* where Jupiter was born.—Some think *Corycium,* a mountain of *Cilicia,* is intended.

268. *Tollendus:* for the voc. *tollende.*

271. *Municipes Jovis:* 'of the same country with Jupiter;'—Cretan.

272. *Hic:* the rope-dancer.

274. *Temerarius:* rashly expose yourself to danger.

276. *Plus . . . pelago:* sc. *quàm in terrâ;* such is the avarice of men and their desire of obtaining gain.

278. *Carpathium:* sc. *æquor;* 'the Carpathian sea,' between Rhodes and Crete, was considered very dangerous.—*Gætula æquora:* what are now called the straits of Gibraltar.

279. *Calpe:* a high rock on the Spanish coast, now Gibraltar. this with *Abyla,* now Ceuta, a rock on the African coast, were called the pillars of Hercules; and were considered the western boundary of the world.—*Calpĕ* seems to be used here in the third declension.

280. *Herculeo . . . gurgite:* the Atlantic ocean was called the *Herculean gulf*, where it joins Gibraltar.—*Stridentem:* alluding to the notion of the sun's setting in the western ocean.

283. *Juvenes . . . marinos:* i. e. *Tritons* and Nereids.

284. *Sororis . . . Eumenidum:* alluding to the story of *Orestes* (*ille*), who, after he had slain his mother, was tormented by the *Furies:* his sister *Electra* took care of him in his madness, and embracing him, endeavored to comfort him, but he said to her, "Let me alone, thou art one of the furies; you only embrace me. that you may cast me into Tartarus." See Euripides, Orest. 260, seqq.

286. *Hic . . . Ithacum: Ajax* (*hic*), running mad, because the arms of Achilles were adjudged to Ulysses, the *Ithacan*, vented his rage on the beasts of the field. He slew two oxen, taking one for *Agamemnon*, the other for *Ulysses*. See Sophoc. Ajax Mastig.

288. *Curatoris:* 'a guardian.' So in Horace, Epist. I, 102, *Curatoris eget a Prætore dati.*

289. *Tabulâ:* 'by a single plank.'

291. *Concisum . . . minutas:* a periphrasis for *money*.—The silver, of which it was made, was first *cut* into pieces, then stamped with the name and *titles* of the reigning prince, and also, with a *likeness* of his *face*.

294. *Fascia nigra:* 'the black clouds.'

295. *Æstivum tonat:* 'it is summer thunder;'—'it is a mere thunder shower.'

297. *Zonam:* some think the ancients carried their money, tied to their *girdles*.—Others, that they carried it in their *girdles*, which were made hollow for this purpose.—*Morsu:* i. e. *dentibus.*

299. *Tagus:* a river in Portugal, famous for its *golden sands*. *Pactolus;* a river in Lydia, famous also for its *golden sands*.

302. *Pictâ . . . tempestate:* persons, who had lost their property by shipwreck, used to have their misfortunes painted on a *tablet*. Some made use of this tablet to move the compassion of those, whom they met, as they travelled through the country, imploring alms, and, for this purpose, they suspended the tablets about their necks, and kept singing verses, expressing the manner of their misfortunes.

Others hung their tablets in the temple of that particular deity, whose aid they had invoked in their distress: a tablet, thus dedicated, was called *tabella votiva.*

305. *Hamis: hama* signifies a *water-bucket*, made of leather.

307. *Electro:* cups made of *electrum*, a mixed metal, containing four parts of gold, and one of silver.—Some think *amber* is intended.

308. *Ebore:* the furniture made of *ivory*, or inlaid with it.—*Testudine:* couches and other furniture, inlaid with *tortoise-shell.*

309. *Cynici:* Diogenes, whose *tub* was not made of wood, but of *baked clay*, and consequently in no danger of fire.

315. *Nullum . . . Deam:* Sat. X, 339, 340.

320. *Antè:* before the time of Epicurus.—Socrates died 400 years before Christ; Epicurus, 271.

324. *Bis septem ordinibus:* fourteen rows of seats in the theatre were assigned to the *equestrian order.* Sat. I, 97; II, 100; III, 140; V, 132

325. *Hæc . . . labellum:* 'if this sum too make you bend the brow and hang the lip:' i. e. if this sum seems insufficient.

326. *Sume duos equites:* 'take the estate of two knights.'—*Tertia quadringenta:* 'three times four hundred sestertia;' triple a knight's estate.

327. *Implevi . . . ultrà:* a metaphor from the garments of the ancients, which, being loose, they held open to receive whatever was given them.

328. *Persica regna:* the kingdom of Persia was considered the richest in the world.

329. *Narcissi: Narcissus* was a freed-man and favorite of Claudius Cæsar, who had such an ascendancy over the emperor, as to prevail on him to put Messalina, his wife, to death, after her paramour Silius.

SATIRE XV.

The poet, in this Satire, which he is supposed to have written, while banished into Egypt, relates the mortal and irreconcilable hatred, which sprang from a religious quarrel between the Ombites and Tentyrites, inhabitants of two neighboring cities of Egypt, and describes, in very lively colors, a bloody fray, which happened between them. The conclusion of the Satire is a just and beautiful description of the origin of civil society.

5. *Dimidio . . . Memnone:* at Thebes, in Egypt, a city having a hundred gates, there was, in the temple of Serapis, a colossal statue of *Memnon,* king of Æthiopia, who was slain by Achilles, at the siege of Troy: this statue was made of marble, and with such art, that a lute, which was in its hand, would of itself give a musical sound, when the beams of the sun shone upon it.

Cambyses, king of Persia, ruined the city and caused the statue to be broken about the *middle,* imagining, that the sound came from some contrivance within, but nothing was found. From this time, the music was thought to be *magical.*—*Magicæ chordæ:* i. e. the statue, which by *magic* was believed to emit sounds, like those made by the *strings of a harp.*

13. *Attonito . . . Alcinoo: Ulysses,* having arrived at the island Corcyra, was entertained by *Alcinous,* the king, to whom he related his travels.

16. *In mare . . . pu'svit:* supposed to be spoken by one of the

ompany, who was present, when Ulysses gave an account of his adventures.

17. *Sævâ . . . Charybdi:* i. e. he has told such a romance about a feigned whirlpool, which he calls *Charybdis*, in the straits of Sicily, that he certainly deserves a real one for his pains.

18. *Læstrygonas:* the *Læstrygones* were a rude and savage people near Formiæ, in Italy; they were like giants, and devoured men.

19. *Scyllam: Scylla*, the daughter of Phorcys, said to have been changed into a dangerous rock, between Italy and Sicily.—*Concurrentia . . . Cyaneas:* the *Cyaneæ*, otherwise *Symplegades*, were two rocks at a short distance from the Thracian Bosphorus, so close to one another, that they seemed at a distance to be one and the same: and, as one passed by, they appeared to dash against each other.

20. *Plenos . . . utres:* when *Ulysses* arrived at the island of *Æolus*, that king of the winds enclosed the adverse winds in *leather bags* and hung them up in the ship of *Ulysses*, leaving at liberty the west wind, which was favorable. But the companions of Ulysses, wishing to know what these bags contained, unloosed them; immediately a tempest arose and drove them back to the island of Æolus. Afterwards they sailed to the Læstrygones, where eleven ships were lost; with only one remaining they were driven to the island of *Circe*, a sorceress, who turned many of the mariners, by a touch of her wan into swine.

22. *Elpenora:* one of the companions of Ulysses.

23. *Vacui capitis:* 'stupid.'

26. *Canebat:* poets, whose compositions are chiefly *fabulous*, are properly said *canere*: hence the word is used here very humorously and expressively.

27. *Junio: Junio* is contracted into *Junyo;* the line is thus divided:

Nōs mī- | rāndă quī- | dēm sēd | nūpĕr | cōnsŭlĕ | Jūnyō.

28. *Copti:* a metropolitan city of Egypt, near the Nile, over which the sun, at noon, is *vertical.*

29. *Vulgi:* not of one man, but of *a whole people.—Cunctis . . cothurnis:* 'any tragedy.'

30. *Syrmata: syrmata* were long garments, worn by actors in tragedy: here, like *cothurnis* in the line before, it is put, by Metonymy, for *tragedy* itself.

34. *Vulnus:* sc. *animi.*

35. *Ombos:* a town situated on the eastern bank of the Nile.—*Tentyra:* a town of Thebais, on the western bank of the Nile.

40. *Inimicorum:* 'of the hostile *Tentyrites.*'

43. *Quem . . . invenit:* i. e. the festival sometimes continued seven days.—This number the Egyptians held sacred.

46. *Barbara turba:* i. e. the inhabitants of Ombos.—*Canopo:* see note to Sat. I, 26.

[illegible]. *Inde:* on the part of the *Ombites.*

49. *Qualiacunque unguenta:* 'ointments such as they were.

51. *Hinc:* on the part of the *Tentyrites.*—*Jurgia . . . incipiunt.* i. e. the Tentyrites begin the fray with bitter reproaches and abuse.

57. *Alias:* i. e. disfigured by blows.

71. *Ridet et odit:* laughs at men for their weakness, *despises* them for their badness.

73. *Aucti:* sc. *Ombitæ.*—*Pars altera:* the Tentyrites.

77. *Hinc quidam:* 'at this juncture one of the Ombites.'

86. *Te:* sc. *O Volusi.*

93. *Vascones:* the *Vascons* were a people in the north-eastern part of Spain. They were besieged by Metellus and Pompey and reduced to such necessity, that the *living* were forced to eat the *dead*, but they were at last relieved by Sertorius, a general of Marius's party.

107. *Zenonis: Zeno* was the founder of the Stoics, and taught, that, though some things might be done *to preserve life* (*pro vitâ*), yet not every thing; nor indeed any thing, that was unbecoming or dishonest.

108. *Cantaber:* the *Vascons* were a people of the *Cantabrians* —Whence could the Vascons learn the precepts of the Stoics?

110. *Nunc . . . Athenas:* 'now the whole world has the benefit of Grecian and Roman literature.'—*Athenas:* i. e. *litteras.*

114. *Saguntus: Saguntum* or *Saguntus* was a city of Spain beyond the river Ebro, a most faithful ally to the Romans. When the inhabitants had held out against Hannibal and were almost famished rather than submit, they chose to burn themselves, their wives, and children; this was the cause of the second Punic war.

115. *Mæotide . . . arâ:* near lake *Mæotis*, there was an *altar*, sacred to Diana, upon which strangers were sacrificed.

116. *Taurica: Diana Taurica*, so called from her being worshipped by the people of *Taurica*, where the altar was.—Or *Taurica* may mean the country itself, which is called *inventrix*, because *Thoas*, king of *Chersonesus Taurica*, was the inventor of this horrid barbarity.

120. *Impulit:* 'impelled these Tentyrites.'

122. *Anne . . . Nilo:* commentators explain this passage in various ways. Some thus explain it: These Egyptians, the Tentyrites, had, without any necessity compelling them to it, without any excuse to extenuate their crime, been guilty of so monstrous a wickedness, that they could not have found any other way so likely to provoke the Nile to withhold its waters in a time of drought, and to bring a famine upon the country, as by thus increasing the Nile's unwillingness to help them.—This translation is given by another, "What worse impiety could they commit to provoke the Nile to stay within her banks, when the country of Egypt is chapt with drought?"

The interpretation of Ruperti is as follows, Anne alio graviore scelere ita offendere possent Nilum, ut iratus *surgere*, intumescere et *siccam terram Memphitidem*, h. e. Ægyptiam, inundatione

suâ fecundare nollet et ita in *invidiam* odiumque veniret eorum, qui nullo suo merito hanc calamitatem paterentur? Ita conseq. positum pro anteced., *invidia* pro irâ et calamitate illâ. *Invidiam* enim *Diis facere* dicuntur, qui vel ipsi gravissimas calamitates im meriti patiuntur, vel sceleribus suis efficiunt, ut a Diis iratis illæ immittantur multis, etiam immeritis, qui sinistras inde de Diis opiniones concipiant eosque invidiâ prosequantur, quia illas immiserint sibi vel contingere passi sint. Nilus autem ab Ægyptiis inter principes colebatur Deos, et quidquid ferè mali hominibus contingit, ex communi antiquitatis opinione ab irâ Deorum repetendum est.

The note of Achaintre is this: Quivis Deus populo iratus pestes, famem aliave mala in eum immittebat; tunc populus omnis ad eum placandum maxima sacrificia atque etiam humana parabat; et, quo major hostia erat, eo acriùs, respectu tanti muneris, *invidia*, æmulatio, Deo crescere putabatur: nam beneficia non sine invidiâ quâdam accipiuntur: inde ad se beneficio liberandum, æmulatio, invidiæ filia, oritur in animo recipientis, cui nihil satis est, donec tale munus munere majore rependerit. Sic *invidiam facere Nilo* in sensu quidem abstrusiore idem ac cogere eum maximis hostiis et muneribus ut cet., vel excitare ejus segnitiem, ut ferè pariter Ovid. A. A. I, 647 seq.—Itaque sententia h. l. est: Si Nilus iratus Ægyptiis nollet *surgere* h. e. Ægyptum inundatione fecundare; numquid ad eum placandum possent aliquid crudelius facere, quàm hominem, immolare et ejus membris vesci.

127. *Fictilibus . . . phaselis:* boats, made of clay, hardened in the fire, and varnished, so as to be water-tight, which floated very well down the tranquil current of the Nile.

137. *Incerta:* doubtful of which sex the sufferer is.

139. *Terrâ . . . rogi:* the law of the ancient Romans required, that the bodies of infants, who died before they had lived forty days, (or, according to some, before they had teeth, that is, about seven months old,) should not be *burnt*, but *buried*.

140. *Face . . . sacerdos:* the sacred rites of *Ceres* were celebrated by night; the worshippers carried lighted torches in their hands, in memory of Ceres, who, by torch-light, had sought her daughter Proserpine, when carried away by Pluto.

None were admitted to these feasts, but those, who were pronounced chaste and good and free from any notorious crime.

142. *Ulla . . . mala:* i. e. can think himself unconcerned in the misfortunes of others. Thus Terence, *Homo sum, humani nihil a me alienum puto.*

169. *Populos:* i. e. *Tentyritas.*

172. *Hæc monstra:* such monstrous crimes as the Tentyrites had committed.

173. *Pythagoras: Pythagoras* forbade the eating of animals, on account of his belief in the transmigration of souls; he would not allow himself to eat all kinds of *vegetables*, but abstained from beans, the cause of which is not known

SATIRE XVI.

This Satire is supposed to have been written by Juvenal, while he commanded in Egypt: he sets forth, ironically, the advantages and privileges of the soldiery, and how happy they are beyond others, whom he mentions, while, in reality, he is satirizing their extreme licentiousness and insolence.

Many have thought that this Satire was not written by Juvenal.

6. *Samiâ genitrix . . . arenâ:* *Juno* was worshipped at *Samos*, a *sandy* island in the Icarian sea.

10. *Prætori:* the *prætor militaris* was commander in chief.

12. *Atque . . . relictum:* i. e. one eye put out; the other indeed *left*, but in such a condition, that the surgeon cannot promise the restoration of sight.

13. *Bardaïcus suræ:* i. e. if a citizen wishes punishment to be inflicted on the soldier, who has injured him, he must apply not to the city judge or prætor, but to a military judge or centurion, who, from his *dress* and *great stature*, is humorously described and called *Bardaïcus calceus* et *grandes suræ;* that is, one whose great legs are covered with military boots is appointed judge, &c.—*Calceus* probably means here the *caliga*, which was a sort of harness for the foot and leg.

The complainant is referred to a military judge, who takes his seat on the bench in a military dress.

17. *Justissima . . . querelæ:* these words may be supposed to be spoken by Juvenal to himself; or to be spoken by Gallus to his friend the poet, and mean; The centurions (these were usually the judges of the soldiers on occasions of small importance), before whom the charge is laid, will undoubtedly decide with as much justice as a civil judge.

20. *Tota . . . pudorem:* the answer of the poet.

21. *Ut sit . . . injuria:* i. e. that vengeance, even greater than the injury complained of, be inflicted upon the plaintiff.

24. *Caligas . . . clavorum:* the *caligæ* of the soldiers were stuck full of nails.

26. *Pylades:* the friend of Orestes. See Class. Dict.—*Molem aggeris:* the Romans used to surround their encampments with vast heaps or banks of earth thrown up by way of rampart. The mass of earth which formed them was called *moles aggeris*.

31. *Dignum . . . majorum:* i. e. a man of primitive simplicity, fidelity, and courage; such as lived in the days of our ancestors.

33. *Paganum:* the same as *togatus*, in opposition to *miles* or *armatus*.

36. *Sacramentorum:* when soldiers were enlisted, they took *an oath* of allegiance and fidelity to the emperor, to their country and to their general: the word is used here for *soldiers* themselves

38. *Sacrum . . . libo:* the stones, which were set up for boundaries, were held sacred; it was customary to adorn them with chaplets, and every year to offer, on the top of the boundary stones, to the god *Terminus*, sacrifices of honey, meal, and oil, made into cakes; this composition was called *puls*.

41. *Vane . . . digni:* see notes to Sat. XIII, 136. 137.

42. *Exspectandus . . . annus:* every tribe in Rome had three judges, who were appointed to hear and adjust civil causes among the people.

By the word *annus* we are to understand a certain time of the year, when the judges sat to try causes.

43. *Totius populi:* i. e. when the courts were open to the people at large.

51 *Testandi . . . jus:* by the laws of Rome, a son, during the life of his father, could not dispose of his property by will. But the soldier, by his military oath, became free, and had the right of giving, as he pleased, whatever he had acquired in the service of his country.

NOTES

TO

THE SATIRES OF PERSIUS.

Aulus Persius Flaccus was born at Volaterræ, a town of Etruria, A. D. 34. His father was of Equestrian rank, and died when his son was about six years of age. Persius studied at Volaterræ, until he had attained his twelfth year: after that he was removed to Rome, and placed under the care of Palæmon, a grammarian, and Verginius Flaccus, a rhetorician. At the age of sixteen, he was placed under the tuition of Annæus Cornutus, a Stoic philosopher, to whom the fifth Satire is addressed, and in whose praise it is written. During the reign of Nero, Persius distinguished himself for his satiric compositions, in which he did not even spare the emperor himself. He died at his estate, near Rome, in the twenty-eighth year of his age, in the consulship of Rubrius Marius and Asinius Gallus.

The arguments or designs of the six satires are contained in this verse:

Of poets, wishes, idleness and health,
The statesman, freedom, avarice and wealth.

PROLOGUE.

Persius, after the manner of dramatic writers, prefaces his Satires with a prologue in Iambic verse. This kind of Iambic verse is called scazon, and requires an iambus in the fifth and a spondee in the sixth place: an iambus, spondee, dactyle, tribrac, and anapest are admissible in the first four places: thus,

Nēc fōn- | tĕ lā- | brā prō- | lŭī | căbāl- | līnō.
Hĕdĕræ | sĕquā- | cēs īp- | sĕ sē- | mĭpā- | gānūs.
Cōrvōs | pŏē- | tās ēt | pŏē- | trĭās | pīcās.
Cāntā- | rĕ crē- | dās Pē- | găsē- | ĭūm nēctār

1. *Fonte caballino:* i. e. *Hippocrēne*, which fountain *Pegasus*, the winged *horse* of Bellerophon, is said to have opened by a blow of his hoof.—*Nec labra prolui:* 'I have not even moistened my lips.'—The poets feigned, that drinking of this fountain inspired poetic fancy.

2. *Bicipiti Parnasso:* Parnassus, a mountain of Phocis, in Achaia, sacred to Apollo and the Muses, had *two summits*, Cirrha and Nisa; others call them Helicon and Citheron; Herodotus calls them Tithorea and Hyampeus.—It was imagined, that if any person ascended the mountain and remained there for any time, he became a poet.

3. *Repentè:* i. e. *temporis momento*, by immediate inspiration.

4. *Heliconidas:* the Muses, so called from the mountain *Helicon*.—*Pallidam Pirenen:* *Pirene*, the daughter of Acheloüs or Œbalus, shedding many *tears* for her son, slain by Diana, is said to have been changed into a fountain.—The epithet *pallida* is figuratively used because people become *pale* by continued study.

5. *Imagines ... hederæ:* see Juv. Sat. VII, 29.

6. *Semipaganus:* i. e. one, who has no right to be considered a poet, not having been initiated by drinking of the fountain Hippocrene or by dreaming on mount Parnassus—'a half-rustic'—'an illiterate poet.'—*Semipaganus* is used in opposition to *vatum*, and *carmen* to *sacra*.

7. *Sacra vatum:* i. e. *carmina illis* (vatibus) *ab Apolline et Musis dictata.*—Others understand *sacra*, sc. *templa*, the temple of Apollo and the Muses. Juv. Sat. I, 1.

8. *Quis expedivit ... nectar:* Persius now gives the reason, why he, acknowledging himself to be without poetical abilities, yet dares attempt poetical composition. There are other things, says he, besides those enumerated, which can inspire men with genius, which can effect things the most difficult to be accomplished,—hunger and the desire of gain.

8. *Expedivit:* i. e. *docuit.*—*Χαῖρε*, a salutation used at meeting and parting.

9. *Verba nostra:* i. e. *voces humanas.*

11. *Negatas:* sc. *a naturâ.*—*Artifex sequi:* a Greek construction for *artifex* in condocefaciendo, ut *sequantur* (i. e. *assequantur* or *exprimant*).

12. *Dolosi:* 'seductive.'

13. *Corvos poëtas et poëtrias picas:* we may understand this line literally, 'raven poets and magpie poetesses:' i. e. if gain be in view, men will attempt impossibilities.—Or by *corvos poëtas* we may understand *wretched poets;* by *poëtrias picas*, *boasting rhymers.*

14. *Pegaseium nectar:* sublime and poetic strains.—*Nectar:* i. e. *carmen.* Pindar. Olymp. VII, 12 *seqq.*

SATIRE I.

1. *O curas . . . leget hæc :* the poet supposes that, while he is employed in composition, he is interrupted by some person, who addresses him with these words.

2. *Min' . . . ais :* the answer of the poet.

3. *Vel duo, vel nemo :* i. e. *paucissimi.*—*Quare :* the poet asks, why it is a shameful and lamentable thing?

4. *Ne . . . prætulerint :* i. e. are you afraid that I should feel uneasy, because the works of worthless poets are preferred to mine?—By *Pulydamas,* Nero is generally thought to be meant. —*Troiades* is in the feminine gender to denote the effeminacy of the Romans, who prided themselves in being called *Trojugenæ.* —*Accius Labeo :* a favorite of Nero, who wrote a miserable translation of the Iliad and Odyssey.

5. *Nugæ :* i. e. I care nothing for the judgment of such men. —*Si . . . elevet :* 'if the people of Rome, not clear in their judgment, (muddy,) should think lightly of any work.'

6. *Examenve . . . trutinâ :* i. e. do not attempt to correct the false judgment of these men, who have not the means of judging correctly.—*Examen :* this means the tongue or needles of the scale, which always inclines to the side where the weight predominates.—*Trutinâ :* this means the part in which the needle moves, and is put for the whole scales.

7. *Nec . . . extra :* Dryden thus translates it:

> The conscience is the test of every mind;
> Seek not thyself, without thyself, to find.

8. *Quis non :* sc. *perversè judicat.*—*Ah, si fas dicere :* 'oh! if I only had the power of speaking my opinion freely.'—The poet says these words, as if he was as yet undecided what he should do; immediately, as if he had decided upon the question, he says *sed fas,* &c.

9. *Nostrum :* the first person is used, including himself, as he would thereby give less offence.—*Vivere :* a Græcism, for the substantive.—*Triste :* i. e. morose,—inclined to find fault with others.

10. *Aspexi :* by *enallage* for the present tense.—*Nucibus relictis :* 'our toys being left'—'when we cease to be children.'

11. *Sapimus patruos :* *uncles* were the usual guardians of children, who had lost their parents, and were strict to a proverb.—When we take on ourselves the severity of uncles in censuring the faults of others.—*Tunc, tunc :* sc. *fas est.*—*Ignoscite :* 'pardon my writing.'

12. *Sed sum cachinno :* 'but I must write, for I am a grea laugher.'

13. *Inclusi :* 'shut up in our studies.'—*Numeros :* 'verse.'—*Pede liber :* 'unshackled by poetic feet.'

14. *Grande:* 'bombastic.'—*Pulmo animæ prælargus:* i. e. *pulmones capacissimi.*

15. *Scilicet,* &c.: i. e. you, no doubt, dressed with the greatest elegance and in all your finery, adapting your looks to the lasciviousness of your verses, will read your compositions to an audience, who will exhibit every mark of indecency and wantonness.

16. *Natalitiâ sardonyche:* a ring set with a sardonyx, a birthday present.

17. *Sede celsâ:* i. e. *ex cathedrâ.*—*Plasmate:* 'a gargle.'

18. *Mobile:* flexible in pronouncing.—*Patranti fractus ocello:* effeminate with lascivious eyes.

19. *Hic:* in the place where you recite your verses.

20. *Titos:* many Romans had the name of Titus, from Titus Tatius.—*Trepidare:* i. e. beat the ground and clap their hands in applause.

22. *Auriculis ... ohe:* i. e. do you write such lascivious verses to please the ears of others, who flatter you so immoderately, that even you are filled with disgust and are forced to exclaim, *enough* (*ohe*).—*Et cute perditus:* i. e. *etiamsi naturæ aliquo vitio erubescere non possis:* or it may be understood of a person *suffering with the dropsy:*—puffed up with their praises, like one in a dropsy.

24. *Quo ... caprificus:* i. e. what then, says a third person, is the advantage of all your study and labor, unless it is to make others acquainted with your labors, that you may receive from them praise and glory—unless your knowledge, swelling like leaven in dough, and shooting out like the wild fig-tree, burst forth, &c. Juv. Sat. X, 145.—*Quo:* i. e. *cui bono*——*quem in finem.*

27. *Scire tuum:* for *scientia tua.*

29. *Ten' ... fuisse:* i. e. that your compositions are read in the schools, and are committed to memory by noble boys.—*Cirratorum:* *noble boys* usually had their hair curled.—Nero ordered his poems to be used as *exercises* at the schools. Persius probably alludes to him.

30. *Ecce inter ... nascentur violæ:* the ironical answer of the poet.

32. *Hic:* i. e. *inter pocula.*

33. *Rancidulum:* 'disgusting.'—*Balbâ de nare:* i. e. *per nares vocem balbam emittens;* stammering and snuffling.

34. *Phyllidas, Hypsipylas:* Phyllis, daughter of Lycurgus, was deserted by Demophoon.—Hypsipyle, daughter of Thoas, king of Lemnos, was deserted by Jason.—*Plorabile si quid:* 'some mournful love-ditty.'

35. *Eliquat:* a metaphor, from melting and softening metals and hard substances;—'speaks in a soft and effeminate voice.'—*Supplantat:* 'minces his words.'

36. *Cinis ille poëtæ:* by hypallage for *cinis illius poëtæ.*

37. *Levior ... ossa:* this alludes to the usual superstitious wish, expressed by the Romans, *sit tibi terra levis.* Juv. VII, 207

38. *Manibus:* put here for the *sepulchre*, where the *manes* were supposed to dwell.

40. *Rides, ait:* 'you are jesting, says the adversary.'—*Uncis . . . naribus:* *scorn* and *derision* are expressed by *wrinkling* and turning up the *nose*.

42. *Os populi:* i. e. *laudem et famam;* 'the applause of the people.'—*Cedro digna:* 'deserving immortality.'—The ancients rubbed their books with an oil, extracted from the cedar, to preserve them from worms, moths, &c.

43. *Nec scombros . . . thus:* i. e. in no danger of being used as wrapping-paper by fishmongers or perfumers.

44. *Quisquis,* &c.: Persius, having severely satirized a desire of false praise, now allows that praise, properly bestowed, is not to be despised.

46. *Rara avis:* in allusion to the phœnix.

47. *Fibra cornea:* i. e. *sensus obtusus;* insensible like horn.

49. *Euge—Belle:* acclamations of applause.—*Belle . . . totum:* examine well the force and nature of this mark of applause.'

50. *Quid . . . habet:* i. e. are not these marks of applause applied to all sorts of writings? are they not applied to the most insipid and foolish things? in short, what is not contained within it?—*Hic:* i. e. *illo belle.*—Do not men use this same mark of applause when the Iliad of Accius is recited? See verse 4.

51. *Ebria veratro:* 'inebriated with hellebore.'—Accius, Persius says, as some understand it, derived his poetical imagination, not from drinking of the fountain Hippocrene on mount Helicon, which fountain he never reached; but from stupifying his senses with hellebore, which grew luxuriantly upon the same mountain. —*Elegidia:* with contempt (a *dimin.* from *elegia*) songs of a wanton or trifling character are thus denominated.—*Crudi:* 'filled with undigested food'—'gluttonous.'—Or, 'not well digesting and understanding the subject.'

53. *Citreis:* the *citron wood* was very valuable: the rich had beds and couches made of it.—*Calidum . . . lacernâ:* i. e. you hire persons to applaud your writings by inviting them to suppers, and by making them presents.

55. *De me:* i. e. of the poem which has just been recited.

56. *Qui pote:* how is it possible, that such men will speak the truth, when they are afraid of offending you, if they did?—*Vis dicam:* sc. *verum tibi.*—*Nugaris . . . exstet:* i. e. you are an old fool to write verses, when, from the size of your paunch, it is evident that you have thought more of indulging your appetite, than of cultivating your mind.—The note of Kœnig is, *Nugaris,* non seriò loqueris *quum tibi,* &c. i. e. quum corporis tui habitus jam indicet, aures ad laudem captandam arrectas esse.

58. *Jane:* Janus was represented with *two faces,* one before and one behind, as regarding the time past and future.—*A tergo . . tantùm:* there were three ways of expressing derision with the ancients;—one was, holding out the finger and crooking it a little

to imitate the bill of a stork, pointing to the object of ridicule, and moving it backward and forward: another was, putting the thumbs up to the temples, holding the other fingers erect, and moving them, so as to imitate asses' ears: the third, to run out the tongue like a thirsting dog.

60. *Nec . . . tantum*: the construction is, *nec tantum linguæ* exseritur, *quantùm Appula canis* exserit, quum *sitiat.*

61. *O . . . cæco*: 'O nobles, who, by nature, have no eyes in the backs of your heads.'

62. *Posticæ . . . sannæ:* take care, that you are not ridiculed behind your backs; i. e. cease from writing silly verses.

63. *Quis . . . est*: sc. *de carmine recitato.—Carmina . . . ungues:* a metaphor taken from statuaries, who critically examined their work by passing their *nails* over the surface of the marble, to ascertain if it was perfectly smooth and if the *joinings* were exact.—*Leve:* sc. *marmor.—Severos:* 'critically examining.'—*Effundat:* i. e. *ire sinat*—or *non remoretur.*

65. *Scit . . . uno:* a metaphor taken from carpenters, who examine their work by *rule*, and who, when they would draw a straight line, close *one eye*, the better to confine the visual rays to a single point.

69. *Ecce . . . poëta:* Persius now proceeds to satirize the poets of his day, who attempt things far above their abilities:—from 76th v. to 85th, he satirizes those, who, in their works, foolishly hunted up antiquated words:—from 85th to 92d, he censures the use of figures of speech and affected phrases:—from 92d to 107th, he ridicules the effeminacy of their verses.

69. *Heroas sensus:* i. e. *heroicos sensus;* 'heroic thoughts—ideas'—*Afferre:* i. e. *scribere.*

71. *Corbes . . . fœno:* i. e. instead of describing the great and leading features of a fine and beautiful country, they dwell upon the most trivial circumstances.

72. *Fumosa Palilia:* this was a festival in honor of Pales, which was celebrated on the 21st of April. On this day the husbandmen lighted fires of hay and straw, &c., over which they leaped to purify themselves; hence the epithet *fumosa.*

73. *Remus:* sc. *oriundus est.*—Frequent mention is made of Remus by the poets.—*Sulco terens dentalia:* a periphrasis for *ploughing.—Quinti: L. Quintius Cincinnatus*, who was called from the plough to be made dictator at Rome.

76. *Est nunc . . . Antiopa:* i. e. you will find many, who now spend their time in studying and reading the works of Accius (not Accius Labeo) and Pacuvius, antiquated authors.—*Briseïs:* the name of a tragedy, written by Accius.—*Venosus:* 'rugged.'

77. *Pacuvius et verrucosa Antiopa:* for *verrucosa Antiopa Pacuvii.—Moretur:* i. e. *remoretur* or *delectet.*

78. *Ærumnis . . . fulta:* either a quotation from the tragedy of Antiopa, or an imitation of its style: it is thus translated by Brewster:

Whose sighs, like pillars, propping every part,
Buttressed her sinking, dolorific heart.

79. *Hos monitus:* namely, that they should study the old and barbarous Latin poets.

80. *Hæc sartago:* 'this motley mixture;' the word literally signifies a *frying pan.*

81. *Dedecus:* as *sartago* in the line above, *corruption of speech.*

82. *Trossulus:* this was at first an appellation of honor, given to Roman knights, from Trossulus, a city of Tuscany, which they took without the assistance of any infantry; afterwards *fops* and *coxcombs* were called by this name.

83. *Nilne . . . decenter:* here Persius satirizes advocates, whose desire it was not to free the person, whose cause they may be defending, from suspicion of guilt, but merely to obtain the applause of the judges and spectators, and hear such *lukewarm* (*tepidum*) expressions of approbation as *he speaks decently.*

85. *Ait:* 'says *the accuser.*'—*Pedio:* the name of some person, accused of robbery.—Or Pedius may be the name of the advocate.—*Pedius quid:* sc. *contrà dicit.*—*Crimina . . . antithetis:* i. e. he puts, as it were, his accusation in one scale and his figures of speech and affected periods in the other, and thus weighs one against the other.—*Rasis:* i. e. *expolitis.*

87. *Bellum hoc:* the words of his admiring hearers.—*Hoc bellum:* the indignant reply of Persius.—*An Romule ceves:* i. e. are you, O Romans, who boast of your high descent from Romulus, so degenerate as to fawn like a dog?

88. *Men' moveat* (sc. *naufragus*) . . . *querelâ:* the sense is; real and not fictitious sorrow moves me. Real sorrow rejects all ornaments of speech, all show of words; that defence, which is upheld not by firm arguments, but by mere rhetorical flourishes, excites no pity, but disgust: the shipwrecked mariner, who in a jovial and laughing manner, goes about singing an account of his sufferings, would as soon excite my compassion and induce me to bestow upon him alms.—*Quippe et:* 'and forsooth.'

89. *Cantas . . . portes:* i. e. you mistake, my friend, I shall give you nothing; your singing so merrily is a proof that your shipwreck is a sham.—*Pictum* is emphatical, *only painted,* never having suffered the shipwreck you are so merry about. Juvenal, XII, 27.

90. *Verum:* sc. *ploratum.*—*Nocte paratum:* 'studied over night;'—invented beforehand.

92. *Sed . . . crudis:* Persius now supposes this to be the reply of the adversary, defending the poets of their times.—The construction is, *sed junctura addita est decor et crudis numeris.*

93. *Didicit:* sc. *noster poëta;* a poet, who is now admired.—*Berecynthius . . . Apennino:* the words in Italics in these three lines, are quoted from the writings of some poet, supposed by most to be Nero.—*Attin . . . delphin:* the affectation of *rhyme* is

here reprehended.—*Attin*: (the name is variously written) a Phrygian shepherd, beloved by Cybele.—*Berecynthio*: 'from Berecynthus,' a mountain of Phrygia.—*Nerea*: for *mare*.—*Delphin*: most think, the allusion is to the story of Arion, who, having been thrown overboard, was carried safe to land on the back of a *dolphin*.

95. *Sic*: sc. *didicit claudere versum*.—*Costam*: this line is ridiculous on account of the attempt at rhyme in *longo* and *Apennino*, the spondaic conclusion, and the strange expression of Hannibal's removing a rib from the Apennines, instead of opening a passage for his army with fire and vinegar. Juv. X, 152.—It is thus translated by Drummond:

> *Where* from the broad-backed mountain's monstrous chine.
> The hero carves a rib of Apennine.

96. *Arma . . . coctum*: commentators explain this passage differently:—the adversary, with whom Persius supposes he is conversing, compares the poets of his time with Virgil, and quoting part of the first line of the Æneid, asks, if that is not written in an inflated and rugged manner. Persius, in his answer, ironically chimes in with the adversary.—The cork-tree has two barks—the outer, which is much thicker than the inner one, should be removed at certain seasons of the year. If this is not done, the outer bark bursts and makes the surface of the tree very *rough*: Persius therefore says, Virgil is like an old branch of a large cork-tree, the outer bark of which has not been removed at the proper season, but has become withered up with age and *dried* up by the heat of the sun, which is the meaning of *coctum*.—Another way in which it is understood is this;—Persius, in the 96th verse, asks if the verses before quoted do not flow smoothly and lightly like foam and bark upon the surface of water; to render this more ridiculous, he swears by the Æneid of Virgil (*arma virum*). In the next line, he answers his own question and says, *ut ramale*, &c.

98. *Quidnam . . . legendum*: some understand this question to be proposed by Persius, to which the adversary replies by a quotation from the poems of (as most critics think) Nero.—Others understand the question to be proposed by the adversary, to which Persius, deriding the querist, replies by a quotation, &c.—*Laxâ cervice*: 'with an inclined head—in a languishing and tender manner.'

99. *Mimalloneis*: the Mimallones were priestesses of Bacchus, so called from Mimas, a mountain of Ionia, sacred to Bacchus.

100. *Vitulo superbo*: by these words, Pentheus is thought to be meant.

101. *Bassaris*: Agare, the mother of Pentheus, a priestess of Bacchus, thus called from *Bassareus*, a name of Bacchus.—*Lyncem*: the car of Bacchus was fabled to be drawn by

lynxes.—*Mænas:* the priestesses of Bacchus were also called *Mænades*.

103. *Hæc . . . ungues:* the indignant words of Persius.—*Hæc fierent:* i. e. *hujusmodi versus scriberentur?*—*Testiculi paterni*. i. e. *sanguinis paterni.*

107. *Sed . . . littera:* the words of the adversary, endeavoring to deter Persius from writing satires.—*Radere:* i. e. *offendere.*

109. *Sonat . . . littera:* the sense is this; at the doors of noblemen's houses (*hic*) you will find snarling dogs to drive you away as often as you, the hated author of satires, shall present yourself.—Others understand it; here, in these satires of yours, there is a disagreeable sound, like the snarling of a dog, very unpleasant to the ears of such people.—*Canina littera:* the letter R—(*quam litteram canis hirriens exprimit.*)

110. *Per me . . . alba:* the poet pretends that the admonitions of the adversary have deterred him from continuing his satires:—I will *henceforward* (*protinus*) admit all their actions to be perfectly right.—*White* was the symbol of what was good, *black* of what was bad.

111. *Nil moror:* sc. *ea omnia esse alba;* 'I make no opposition.'—*Bene miræ:* ironically.

112. *Hoc juvat:* 'does this please you?'—'are you satisfied now?'—*Hic . . . oletum:* i. e. here, you say, I forbid any one's offering any disrespect—you must hold the verses of the emperor and the nobles sacred.—*Oletum: locus ubi alvus exoneratur.*

113. *Pinge duos angues:* to show the place was sacred and must not be profaned.

114. *Discedo:* 'I depart'—I leave the sacred and forbidden ground—my satires shall not be directed there.—*Secuit . . . illis:* Persius had just said *discedo*, but, seeming to recall his thoughts, he continues,—'Why should I depart—Lucilius could lash all sorts of people, why should not I?'

115. *Lupe, Muci:* infamous nobles, whom Lucilius satirized.—*Genuinum . . . illis:* i. e. used the utmost severity towards them.

116. *Ridenti:* for *risu;* a participle used as a substantive:—*ridenti amico*, i. e. *risu venusto* or *jucundo.*

117. *Admissus:* i. e. *lectus;* 'being read.'—*Circum præcordia ludit:* i. e. *risum movet, quo diaphragma præcipuè concutitur, jucundo carminum genere.*

118. *Excusso naso:* 'with unwrinkled nose,'—as if he were merely in good humor.

119. *Cum scrobe . . . infodiam:* in allusion to the story of Midas Ovid. Met. XI, 90 *seqq.*

121. *Hoc opertum:* 'this secret joke of mine'—i. e. the book in which I have described these things.

122. *Ridere meum:* a *Græcism*, for *risum meum.*—*Nullâ . . Iliade:* i. e. I think my compositions, which you regard as trifling infinitely more valuable than the *Iliad of Accius* or any other foolish poet, however highly they may be esteemed by the people

123. *Audaci . . . do:* the poet now describes the kind of reader he would prefer, and the kind he would reject.—*Cratino:* a comic poet of Athens.

124. *Eupolidem:* Eupolis was also a comic poet of Athens, who severely satirized the vices of his countrymen.—*Prægrandi cum sene:* Aristophanes.—*Palles:* i. e. *studiosè legis.*

125. *Hæc:* 'these my writings.'—*Decoctius:* 'more refined than you ordinarily meet with.

126. *Indè . . . aure:* i. e. may he be a constant reader of me whose mind is excited (*inde*) by these ancient comic poets and by their zeal in censuring vice.

127. *Crepidas Graiorum:* i. e. the Grecian philosophers.

128. *Lusco . . . lusce:* i. e. who takes pleasure in deriding the natural or unavoidable infirmities of others.—*Poscit:* in the sense of *gestit.*—Many editions have *possit.*

130. *Ædilis:* Juv. Sat. X, 99.

131. *Abaco numeros:* put for *Arithmetic.*—*Secto in pulvere metas:* put for *Geometry.*—These two branches of learning are here put for all the sciences.

133 *Nonaria:* 'a courtezan,' so called from *hora nona* (3 o'clock in the afternoon), *quâ patebat aditus ad lupanaria.*

134. *Edictum:* i. e. *fori negotia.*—*Callirhoën,* the name of some courtezan.

Or by *edictum* we may understand *edictum ludorum,* a kind of play-bill, which was written by the magistrate, who presided at the public shows; and by Callirhoë, a wretched play, written by some one of the poets, against whom this satire is levelled.

SATIRE II.

1. *Macrine:* *Plotius Macrinus,* a learned man and friend to Persius.—*Diem . . . lapillo:* the custom of casting every day into an urn stones of different colors, as the person, performing this ceremony, was fortunate or unfortunate, was derived from the Thracians: when the day was lucky and fortune was propitious the stone was *white.*—*Meliore:* i. e. *albo.*

2. *Qui:* *diem* the antecedent.—*Candidus:* 'propitious.'

3. *Genio:* the Polytheist ranked among the number of his gods the *Genius,* who was supposed to have presided at his nativity.

5. *Bona:* i. e. *magna.*—*Tacitâ libavit* (used *aoristically*) *acerrâ:* i. e. often from the vessel, which contained their incense, take incense and burn it secretly—often offer secret prayers.

8. *Hospes:* it means here a person, who, by chance, is near the one who is sacrificing and praying.

10. *Ebullit:* *ebullim* the old form for *ebullierim,* and *ebullit* for *ebullierit;* sc. *animum* or *spiritum.*

12. *Hercule:* Hercules was said to preside over hidden treasures

13. *Impello:* i. e. *sequor.*

14. *Nerio . . . uxor:* this avaricious man prays for the death of his wife, that he may become heir to her wealth, and obtain another fortune by marrying again. He thinks it hard, that when *Nerius* has buried two wives, he cannot get rid of one.

15. *Tiberino . . . purgas:* the ancients, in the morning, sacrificed to the heavenly deities; they then plunged themselves into the stream and put their heads under water. In the evening they sacrificed to the infernal deities, at which time they only sprinkled themselves with water.—*Noctem:* i. e. all those things, which by night were thought to befall men and pollute them. The ancients thought themselves polluted by *night* itself, as well as by bad dreams in the night.

17. *Heus age:* an apostrophe to the avaricious man, of whom the poet had been speaking.

19. *Hunc:* i. e. *Jovem.*—*Cuinam:* sc. *proponam Jovem*, says the avaricious man.

20. *Quis:* i. e. Jupiter or the infamous Staius.

22. *Clamet:* sc. *Staius.*

23. *At . . . ipse:* would not Jupiter then, with the highest justice, as well as indignation, call upon himself to take vengeance on you?

24. *Ociùs:* for *priùs* or *sæpius.*

25. *Sulfure:* i. e. *fulmine.*

26. *An quia . . . bidental:* the construction is, *an quia non jaces in lucis triste et evitandum bidental fibris ovium Ergennâque jubente.*—*Bidental:* when a place had been struck with lightning, it was enclosed under the direction of a priest and purified by sacrificing some sheep (*bidentes*): the word *bidental* is applied indifferently to the sacrifice, to the place, or, as here, to the person struck by lightning.

28. *Idcirco . . . Jupiter:* i. e. because you have hitherto escaped, do you imagine that you are at full liberty to insult Jupiter as you please?

29. *Aut . . . auriculas:* i. e. what present have you made—what bribe have you offered to the gods, that you are in such high favor?

30. *Pulmone et lactibus unctis:* pro *sacrificiis quibuscunque*

31. *Metuens divûm:* 'superstitious.'

33. *Infami digito:* 'the middle finger,' because it was made use of to point in scorn at *infamous* persons.—*Lustralibus salivis:* *spittle* was thought by the superstitious to contain great virtue against fascination or an evil eye.—*Antè:* before she offers her prayer for the infant.

35. *Manibus quatit:* lifts him up and dandles him in her arms as if presenting him to the gods.—*Spem macram:* the infant, of whom, as yet, there were but little hopes, on account of his tender age.

36. *Licini: Licinius*, the freed-man of Augustus.—*Mittit:* i. e. prays, that he may hereafter possess.

40. *Albata:* 'dressed in white'—'strictly observing the forms of religion.'—*White* garments, emblems of purity and innocence, were used, when sacrifices were offered to the gods.

42. *Grandes . . . crassa:* i. e. your gluttony.

43. *His:* sc. *votis tuis.*—*Jovemque morantur:* and hinder Jupiter from granting your request, though he himself might be willing.

44. *Cæso bove*, and *fibrâ* in the next line, put for sacrifices in general.

45. *Fortunare penates:* 'that my domestic affairs may prove fortunate'—'that my property may increase.'

47. *Tot . . . liquescant:* i. e. when you are every day preventing your wish from being accomplished, by sacrificing your heifers to the gods.

48. *Hic:* 'this foolish fellow.'—*Vincere:* i. e. *perficere id, quod optat.*—*Ferto:* this was a kind of cake, which was frequently used in sacrifices.

50. *Dabitur:* every thing which I prayed for will be granted.

51. *Suspirat nummus:* a bold metaphor, says Lubinus, as if the last solitary *sestertius sighed*, in the bottom of his purse, for the loss of his companions.

53. *Pectore . . . cor:* the construction is *et cor prætrepidum lætari* (i. e. *properans lætari* or *in lætitiam pronum*) in *pectore lævo* (see Juv. VII, 159,) *excutiat guttas*, 'would shed tears of joy'—tears of joy would gush from your very heart.

55. *Hinc:* because you love gold so much yourself; you judge them by yourself.—*Sacras facies:* the images of the gods.—*Ovato:* 'taken from the enemy.'

56. *Fratres aënos:* brazen statues of the fifty sons of Ægyptus stood in the portico of Jupiter Palatinus; opposite them, the fifty daughters of Danaus.—They were believed to have the power of giving answers by *dreams* relative to the cure of disorders.

57. *Pituitâ purgatissima:* i. e. *vera.*—*Aurea barba:* alluding to the *golden beard* of Æsculapius, who was supposed to reveal by dreams remedies for diseases.

59. *Vasa Numæ:* the plain vessels, used in the times of Numa.—*Saturnia æra:* the vessels of brass, used when Saturn reigned in Italy.—*Impulit:* i. e. *templis removit.*—The words *Numæ* and *Saturnia* are used as expressive of great antiquity.

60. *Vestales urnas:* 'the urns used by the Vestal virgins in drawing water for the rites of Vesta.'

61. *Cælestium* (rerum) *ignaræ:* 'ignorant of the nature of the gods.'

63. *Ex hâc sceleratâ pulpâ:* 'from this wicked flesh of ours;'—from our corrupted and depraved minds.

64. *Hæc:* sc. *pulpa:* 'luxurious man.'—*Sibi casiam dissolvit olivo:* i. e. *coquit sibi fucum* seu *unguentum ex casiâ.*—*Corrupto:*

this word was used by the Romans to express any thing, that was mixed, *quia omnis mistura citiùs corrumpitur.*

65. *Calabrum vellus:* the wool of Tarentum, which was highly valued.—*Vitiato:* in the same sense as *corrupto.*

66. *Hæc:* sc. *pulpa;* the same corrupt principle.—*Baccam conchæ:* i. e. *unionem e conchâ.*

68. *Vitio tamen utitur:* 'yet it makes some use of vice;'—yet men derive some advantage from it.

70. *Hoc quod:* 'the same good as.'—*Puppæ:* 'dolls,' which girls, when marriageable, dedicated to Venus, as boys dedicated the *bullæ* to the household gods.

71. *Quin damus . . . propago:* i. e. let us give what the dissolute rich, however large their censers may be,—however great their wealth, &c.

72. *Messalæ propago:* *Cotta,* the dissolute son of M. Valerius Corvinus Messala.

73. *Compositum . . . animo:* i. e. *animum ad leges divinas humanasque compositum.*

74. *Incoctum generoso honestó:* 'well seasoned with genuine virtue.'

75. *Farre litabo:* i. e. I will offer the meanest sacrifice and it will prove acceptable.

SATIRE III.

1. *Nempe hoc assiduè:* the poet here introduces a philosopher chiding his pupils for their sloth, and endeavoring to rouse them to study

3. *Stertimus:* the first person instead of the second.—*Indomitum . . . sufficiat:* we (i. e. you) sleep, which is certainly long enough to dissipate the fumes of the strongest Falernian wine, until, &c.

4. *Quintâ . . . umbrâ:* by hypallage for *dum quinta linea tangitur umbrâ* (gnomonis); eleven o'clock in the forenoon.

5. *En quid agis:* addressed to one of his snoring pupils.

6. *Patulâ . . . est:* denoting it to be mid-day.

7. *Verumne . . . nemon':* the words of the scholar awaked from his sleep.

8. *Turgescit vitrea bilis:* the words of the poet; 'he is in a furious passion.'—Horace (Sat. II, 3. 141) uses *splendida,* in the same sense as *vitrea,* applied to *bilis;* this is applicable to the *irritable,* and black bile to the melancholy.

9. *Arcadiæ pecuaria:* for *asinorum greges.* Juv. Sat. VII, 160.

10. *Bicolor membrana:* the inside of the *parchment,* on which the ancients wrote, was white; the outside, from which the wool or *hair* had been scraped, was of a yellowish hue.

11. *Nodosa arundo: pens* were sometimes made of *reeds,* which grew with *knots* at intervals.

13. *Sepia:* 'ink,' which was prepared from a juice, obtained from the *sepia* or cuttle-fish.

14. *Fistula:* 'pen.'

15. *O miser . . . recusas:* the words of the philosopher, chiding his pupil.

16. *Tenero palumbo:* the *pigeon* is very delicate when young; the old ones feed their young with the half digested food of their own stomachs.

17. *Pappare:* this properly signifies *to call for* or *to eat food,* but here *food chewed by nurses* to be given to infants.

18. *Lallare recusas:* i. e. you refuse to listen to the song of the nurse, who is endeavouring to lull you to sleep.

19. *An . . . calamo:* the words of the scholar.—*Studeam:* i. e. *scribam.*—*Verba:* sc. *das.*

20. *Effluis:* for *mollitie et luxuriâ corruptus es.*

21. *Contemnêre . . . limo:* the sense is, you will be despised by all; you never by dissembling and deceiving will prevent the world from knowing how worthless and ignorant you are: your manners will betray you, as a vessel, made of ill-tempered clay (*viridi limo*) and not properly baked, betrays its defects, when sounded by the finger.—*Percussa:* sc. *fidelia.*

24. *Sed,* &c.: but perhaps you will say, &c.

25. *Far modicum:* i. e. wealth not to be despised—a sufficient competency.

27. *Pulmonem rumpere ventis:* 'to be excessively proud.'

28. *Stemmate . . . ducis:* the meaning is, because you are the thousandth from the founder of your race:—because you are de scended from the ancient Tuscans.—*Millessime:* voc. for nom. by antiptosis, for *millessimus,* and in the next verse *trabeate* for *trabeatus.*

29. *Censorem . . . salutas:* alluding to a custom of the Roman knights, who, with the badges of their order, the ring, trabea, &c. appeared before the censor and saluted him as they passed.

30. *Ad populum phaleras:* sc. *refer;* these are for the ignorant to admire; exhibit them to the mob.

31. *Nattæ:* probably the name of some man of the dregs of the people, notorious on account of his worthless character.

32. *Fibris . . . pingue:* these words are to be taken in a moral sense.—By *fibris* we are to understand the mind; by *opimum pingue,* callousness of feeling,—dulness.

33. *Nescit quid perdat:* i. e. he does not understand his miserable condition.—*Alto:* 'the depths of vice.'

38. *Videant: quàm ut videant.*—*Relictâ:* sc. *virtute.*

39. *Anne . . . uxor:* the construction is, *anne æra Siculi juvenci gemuerunt magis, et ensis pendens laquearibus auratis terruit magis purpureas cervices subtèr, quàm si quis,* conscientiæ stimulis

afflictus, *dicat, sibi* ipsi *imus, imus præcipites, et infelix palleat intus* ob id *quod proxima uxor nesciat.—Siculi æra juvenci:* the brazen bull of Phalaris.—By Metonymy for the men enclosed in the bull by way of punishment.

40. *Ensis:* the sword of the tyrant Dionysius.

41. *Purpureas subtèr cervices:* i. e. *supra Damoclis, purpurâ regiâ induti, cervicem.—Imus . . . dicat:* the meaning is, that when he sees himself overwhelmed with guilt, desperate with vice, he gives up all for lost.

42. *Intus palleat:* 'is filled with internal dread:'—'is stung by conscience.'

43. *Quod:* having for its antecedent *id* understood; or, without supplying this word, it may be taken in the sense of *quamvis.*

44. *Oculos tangebam olivo:* i. e. that my eyes might seem weak, that I might be kept by my parents from my studies.

46. *Non sano:* 'not in his senses,' when he praised such puerile themes.

47. *Sudans:* 'anxious' about my success.

48. *Dexter senio ferret:* 'the lucky dice (the highest number on the die) would add to my winnings.'

50. *Angustæ . . . orcæ:* the play of pitching nuts into a jar with a narrow neck: those which they pitched in were their own, and those which missed the mouth of the jar they lost.

51. *Buxum:* 'a top,' which was made of the *buxus,* or box-tree.

52. *Haud . . . mores:* i. e. when I did these things I was a mere child, but you, who are older, and know by experience the difference between right and wrong, ought not to invent excuses to avoid your studies.—*Curvos:* i. e. *pravos.*

53. *Quæque . . . polentâ:* i. e. the doctrines of the Stoic philosophers.—The Stoics were called from στοά, a portico in Athens on the walls of which were *painted* (*illita*) the battles of the Medes and Persians with the Athenians; here they used to meet and dispute.—*Braccatis:* the *braccæ* were a kind of loose *trowsers* worn by the Medes.—*Sapiens porticus:* put by Metonymy for the philosophers who met in the portico.

54. *Insomnis . . . invigilat:* the young men, who follow the strict discipline of the Stoics, and allow themselves but little sleep, watching over their studies night and day

55. *Siliquis:* used here for any kind of *pulse,* or for the *simplest fare.—Polentâ:* a pudding, made of barley meal and water used for the *simplest food.*

56. *Littera:* the letter Y; the two branches of which were used by Pythagoras of Samos (hence *Samios ramos*) to show the two different paths of virtue and vice. The right hand path is narrow and difficult, leading to virtue; the left, broad and easy of ascent, leading to vice.

58. *Laxum:* the muscles, which support the head, are *relaxed* in sleep.

59. *Oscitat hesternum:* 'yawn forth yesterday's debauch.' *Dissutis . . . malis:* i. e. *aperto rictu.*

61. *An passim . . . lutoque:* i. e. or have you no fixed purpose in view?

62. *Securus:* 'careless.'

63. *Helleborum: hellebore* was administered in dropsical cases. --It is here used for any *antidote,* and the dropsy for any dangerous disease.

65. *Cratero:* the physician of Augustus, used here for any skilful physician.

67. *Quidnam victuri gignimur:* this can be taken in two senses;—how short a time we shall live;—or, to what end we are born.—*Ordo quis datus:* i. e. in what rank of life we are placed.

68. *Metæ . . . flexus:* a metaphor applied to the *end of life,* which the poet calls *metæ,* taken from chariot racing, in which it was important to know how to turn round the *goal,* so as to avoid touching it too nearly. Merely to touch it with the inward wheel of the car, was the mark of a skilful driver.—*Metæ mollis flexus:* i. e. *mors lenis.*—*Unde:* sc. *mollis flexus sit.*

69. *Quis . . . argento:* i. e. what limit we should fix to the acquisition of wealth.—*Asper nummus:* coin fresh from the mint, with the figures standing out.

72. *Humanâ in re:* 'in human life.'

73. *Nec invideas . . . penu:* the sense is, envy not the rich lawyer, who receives from his client so many jars of provisions, that they become stale before he can use them.

74. *In locuplete penu:* 'in the store-house of a rich lawyer.'—*Pinguibus:* i. e. *divitibus.*

75. *Monumenta:* i. e. *dona pro defensione.*

79. *Arcesilas:* an Æolian philosopher, who came to Athens. —*Solones:* philosophers, like Solon, the lawgiver of Athens.

80. *Figentes lumine terram:* by hypallage for *figentes lumina in terram.*

85. *Hoc est, quod* (sc *propter*) *palles:* spoken in derision by the centurion.

86. *His:* sc. *in philosophos dictis.*—*Populus:* the people, who are supposed to be present, hearing the sneers of the centurion. —*Ridet:* for *arridet;* by laughing, express their approbation.—*Multùm:* qualifies *ingeminat.*

87. *Crispante:* i. e. *in rugas tracto;*—in laughter the nose is drawn up in *wrinkles.*

88. *Inspice . . . Quirites:* the philosopher, in answer to the ridicule of the centurion, relates a story of a sick man, who, refusing to obey the commands of his physician, perished.

89. *Gravis:* 'fœtid.'

90. *Qui:* sc. *ægrotus.*—*Postquam . . . rogavit:* i. e. finding the symptoms gone, after observing for three days the directions

excitârit, blanditur, ac tu, quando popello in adulationem prono et pulchritudine tui corporis molo orationis lenocinio velificaris.

23. *In sese descendere:* 'to inquire into his own character,'—'to examine himself.'

24. *Sed . . . tergo:* alluding to the well known fable of Phædrus, IV, 9.—*Præcedenti:* for *præcedentis.*

25. *Quæsieris:* i. e. *si quærat fortè aliquis.*—*Cujus:* 'whose, do you say, as if he did not know who was meant.

26. *Dives arat:* as if it was *divitis illius, qui arat.*—*Curibus.* i. e. *in agro Curensi seu Sabino.*

27. *Hunc . . . sinistro:* sc. *natum.*

28. *Qui . . . figit:* alluding to the *Competalia,* feasts instituted in honor of the Lares, at which the rustics hung up the yokes of oxen in little open temples, erected for the purpose at the cross-ways.

32. *Pannosam fæcem:* 'the mothery dregs.'—*Morientis:* i. e. *vapidi.*

33. *Inque . . . sagittis:* 'and in turn expose ourselves to the attacks of others;' a metaphor from soldiers, whose bodies are protected by shields from attack, while their legs are left unprotected.

34. *Sic novimus:* 'thus we have learned to live.'

35. *Cæcum:* i. e. which your adversary does not perceive. A metaphor taken from the custom of gladiators, who, that the courage of their adversaries might not be increased, endeavored to conceal the wounds, which they might have received, by covering them with the broad belts which they wore.

36. *Decipe nervos:* i. e. pretend you are without wounds.

37. *Egregium . . . credam:* the words of Alcibiades (Nero).

39. *Si . . . flagellas:* many interpretations have been given of this passage: one is that it alludes to the nightly frolics of Nero, who in disguise was accustomed to go about the city, knocking down and abusing all he met.—When lightning fell in any place, the Romans covered the place over like a public well, and such a place was called *puteal:* there was one near the *forum,* which was probably the scene of many of Nero's frolics.—The word *cautus* is used, as Nero always had soldiers at hand to assist him, if any resistance were offered.

40. *Bibulas:* i. e. *laudis cupidas.*

41. *Respue quod non es:* i. e. lay aside the feigned character which does not belong to you:—lay no claim to praises, which are not your due.—*Tollat sua munera:* i. e. *abeat cum suis laudibus.*

42. *Tecum habita:* retire into thyself—examine your true character.—*Et . . . supellex:* i. e. and you will discover how little there is in you, which really deserves praise.

SATIRE V

3. *Ponatur:* i. e. *scribatur.*—*Hianda:* 'to be pronounced with great emphasis.'

4. *Vulnera . . . ferrum:* i. e. if an epic poem is to be written on the wars of the Romans with the Parthians, in which the Parthians were conquered.

5. *Quorsum . . . nôris:* the poet supposes himself interrupted by Cornutus, to whom this satire is addressed.—*Quantas . . . ingeris:* a metaphor from a dish of meat, which any one places before him.—*Offas:* signifies a *lump of meat*, but here *a part of a poem.*—*Robusti:* i. e. *longè deducti.*

8. *Si quibus fervebit:* i. e. *a quibus stylo tractabitur.*

9. *Insulso . . . Glyconi:* *Glycon* was a miserable tragedian, who acted the parts of Tereus and Thyestes, and accordingly represented them as eating their own children.

10. *Tu . . . buccas:* i. e. you, continues Cornutus, are not like these silly bombastic poets.—*Tu neque . . . ventos:* a metaphor taken from the melting of metals in furnaces, to do which, the fire is kept up to a great heat by blowing with the *bellows.*—*Tu neque anhelanti folle premis ventos:* i. e. *tu non anhelas, non æstuanti te similem facis.*—*Coquitur . . . camino:* i. e. *dum argumenti tractatione occupatus es.*

11. *Nec clauso . . . ineptè:* a second mark of bad poets.—The meaning is, you do not, hoarsely murmuring like a raven, repeat to yourself something which you think noble, revolving it over in your mind in a foolish manner.

13. *Nec . . . buccas:* a third mark of bad poets; the repetition of their verses with a bombastic utterance and puffing out of the cheeks.—*Stloppo:* *stloppus* is a word made to represent the sound of the air, suddenly forced out of inflated cheeks, by striking them with the hands.

14. *Verba togæ:* i. e. words that are in common use.—*Juncturâ . . . acri:* 'ingeniously composing your verses.'—A metaphor from those who join marble so exactly that the joints cannot be perceived. Sat. I, 64.

15. *Ore teres modico:* i. e. *ore modicè tereti:* i. e. a style of writing, which neither rises above nor sinks below the subject, nor flies out into extravagance of expression.—*Pallentes:* the effect for the cause.

16. *Ingenuo ludo:* 'with well-bred raillery.'

17. *Hinc:* from the vices of mankind.—*Mensam:* i. e. 'the tragical banquet of Thyestes.'—*Mycenis . . . pedibus:* *Atreus* ruled at *Mycenæ;* he reserved the heads, feet and hands of the children, which, after supper, he shewed his brother Thyestes, that he might know upon whose flesh he had been feasting.

18. *Plebeia prandia:* i. e. affairs of common life.

19. *Non . . . fibrâ:* Persius replies, that it is not his object to write vain poems, but to express his sense of Cornutus's worth.

21. *Secreti:* 'by ourselves alone.'

25. *Solidum crepet:* Sat. III, 21.—*Tectoria:* the plaster of a wall, which covers and conceals it; hence it signifies *dissimulation*, which conceals the real sentiments of the heart.

27. *Sinuoso:* 'having many recesses.'

30. *Purpura:* the *toga prætexta.*—*Cessit:* sc. *togæ virili.*

32. *Blandi comites:* sc. *permiserunt mihi;* when flattering associates permitted me to have my own way.'—*Suburâ:* a street in Rome, inhabited by low people and *courtezans.*

33. *Candidus umbo:* the *toga virilis* was all *white*, the centre folds of which were so collected as to imitate a *shield.*

37. *Socratico sinu:* i. e. in the same manner as he received the scholars, who were placed under his care.—*Tunc . . . mores.* the construction is, *tunc regula sollers fallere* (to beguile me,—to lead me imperceptibly, without exercising severity, from the error of my ways) *apposita* moribus meis *ostendit meos intortos mores.*

40. *Tuo sub pollice:* a metaphor from the forming figures with the fingers out of wax or clay.

42. *Primas . . . noctes:* i. e. instead of supping at an early hour and remaining long at table, we spent the first part of our evening in philosophical conversation with you.

43. *Unum opus:* our common studies.

44. *Verecundâ mensâ:* 'by a frugal supper.' *Laxamus seria:* relax our minds from study.

46. *Ab uno sidere:* the ancients thought, that the minds of men were greatly influenced by the planet, which presided at their birth; and that those, who were born under the same constellation, had the same inclinations and dispositions.

47. *Nostra . . . duorum:* the construction is, *Vel Parca tenax veri* (unerring fate) *suspendit nostra tempora æquali Librâ, seu hora nata fidelibus* (i. e. the time when faithful friends are born) *dividit concordia fata duorum in Geminos.*—Those born under the constellation of *Gemini* were supposed by astrologers to agree very exactly in their affections and pursuits.

50. *Saturnum gravem:* 'the noxious power of Saturn;' this planet was thought by astrologers to have a malign aspect, while that of Jupiter was thought to have a favorable one.—*Frangimus:* i. e. *vincimus.*

51. *Nescio . . . astrum:* the construction is, *certè est astrum nescio quod, quod temperat me tibi.*

52. *Mille . . . species:* i. e. there is a great diversity in the forms of men.—*Discolor:* 'many-colored'—i. e. 'various.'

54. *Sub sole recenti:* 'in the East, where the sun first appears:—perhaps Alexandria is meant, which was a great mart for the productions of the East-Indies.

56. *Irriguo . . . somno:* a metaphor from watering plants, by

which they increase: so sleep is to those, who eat much and sleep much, it makes them increase in bulk.

57. *Campo:* the sports and exercises of the *Campus Martius.*—*Decoquit:* i. e. *pauperem reddit.*

58. *Lapidosa cheragra:* so called from the chalky *stones*, which form in the joints.

59. *Fregerit:* has weakened and distorted—or has destroyed the use of.

60. *Crassos:* i. e. as if in the thick darkness of ignorance.

61. *Seri:* for *serò.*—*Vitam relictam:* 'that only a short space of life is left.'

63. *Purgatas inseris:* a metaphor from the cultivation of a field, which is first to be *cleared* of all injurious and useless weeds, before it is *planted.*

64. *Fruge Cleantheâ:* with the precepts of the Stoics.—*Cleanthes* was the disciple and successor of Zeno and instructer of Chrysippus.

66. *Cras hoc . . . sed quum:* Persius introduces some person, fond of procrastination, who says *Cras hoc fiet*, sc. *ut philosophiæ operam dem;* to which Persius replies *idem cras fiet:* i. e. the same thing, which is done to day, will be done to-morrow;—you will say again "To-morrow." To this the ignorant procrastinator, as if astonished at the words of Persius, says *Quid quasi magnum?* what, do you hesitate, as if the conceding a single day was a matter of great importance? *Nempe diem donas*, you allow a single day as reluctantly as if forsooth you were conceding some important thing. To this, Persius replies, *Sed quum*, &c. i. e. the concession of a single day is, as you say, no great matter, 'but when, &c.'

69. *Egerit:* from *egero.*—*Ultra:* sc. *illud cras.*

70. *Nam . . . canthum:* the construction is, *Nam frustrà sectabere canthum, quamvis vertentem sese prope te, quamvis sub uno temone.*

72. *In axe secundo:* 'on the second (hinder) axle.'

73. *Quam . . . emeruit:* for quâ *ut quisque* (e) *Velinâ* (tribu) *emeruit* eam.—*Quisque Publius:* i. e. any one freed or made a Roman citizen.

74. *Tesserulâ:* 'by means of his ticket.' Juv. VII, 174.

75. *Heu . . . facit:* i. e. alas, how barren of truth and real wisdom are those, who have no other liberty to boast of, than that they have been emancipated from bodily slavery.

76. *Vertigo:* one of the ceremonies in making a slave free, was to carry him before the prætor, and *turn him round* upon his heel, saying *hunc hominem liberum esse volo.*

77. *In tenui farragine mendax:* i. e. fraudulent in the most trifling matters intrusted to his care.

79. *Marcus Dama:* i. e. a free Roman citizen.

82 *Hoc . . pilea:* i. e. it is such liberty as the vilest slave

may obtain.—When a slave was set at liberty, his hair was cut, and a *cap*, the mark of liberty, was put upon his head.

86. *Aurem* .. *aceto*: this is properly said of him who hears very quickly, but in this place it applies to *shrewdness in judging* Celsus VI, 7, says that *vinegar* is often used to cure *deafness*.

87. *Hoc* . . . *tolle*: i. e. your definition of liberty, in your first proposition, is true: I grant that all who may live as they please are free; but I deny your second proposition, that you live as you please; therefore, your conclusion, that you are free, is also wrong.—Take away your second proposition and I admit what remains,—all that is contained in your first proposition.

88. *Vindictâ*: a part of the ceremony, in making a slave free, was for the *prætor* to lay a *wand* (*vindicta*) on the head of the slave.—*Meus*: 'my own master'—'a free-man.'

90. *Masuri*: Masurius was an eminent lawyer in the reign of Tiberius; he left three books on the civil law.—*Masuri rubrica*: i. e. 'the civil law.'—The titles of the Roman laws were written in *red* letters.

91. *Disce* . . . *Mercurialem*: the reply, containing an explanation of what true liberty is.

92. *Pulmone*: i. e. *pectore*.

93. *Stultis*: i. e. slaves who have been liberated, but who are ignorant.—*Tenuia rerum officia*: for *officia tenuium rerum*.

94. *Usum permittere vitæ*: i. e. to permit you to live as you may please.

95. *Alto*: 'overgrown'—ignorant and stupid.

98. *Continet hoc fas*: 'gives this precept.'

103. *Luciferi rudis*: 'unacquainted with the stars.'—*Melicerta*: a sea-god, the son of Athamas.

104. *Frontem*: the forehead, the seat of shame or modesty, for which it is here put.—*Recto talo*: for *rectis pedibus*; 'uprightly'—'honestly.'

105. *Ars*: i. e. 'philosophy.'

106. *Ne qua* . . . *auro*: i. e. that no false appearance may deceive.—*Ne qua*: sc. *species veri*.—*Mendosum*: for *mendosè*.—*Subærato auro*: gold covered over with brass.

107. *Quæque* . . . *notâsti*: a *white* mark was used by the ancients to denote any thing prosperous: a *black* mark, to denote any thing bad and unlucky.

112. *Mercurialem*: *Mercury* was the god of gain; and *Mercurialem salivam* signify an eager desire after gain.

114. *Prætoribus ac Jove dextro*: i. e. not only as respects liberty of body, which you received from the *prætor*, but liberty of mind, for which you are indebted to Jupiter, the giver of true wisdom.

115. *Farinæ*: a metaphor from loaves of *bread*, which, being made of the same flour, are in all respects the same.

116. *Pelliculam veterem*: a metaphor from snakes, which every

year cast off their *old skin.*—*Fronte politus:* i. e. in outward appearance open and honest.

119. *Digitum exsere:* 'put forth your finger;' i. e. do the most trivial thing.

122. *Hæc:* wisdom and folly.—*Fossor:* i. e. ignorant and stupid.

123. *Bathylli: Bathyllus* was a celebrated dancer, called, on account of his agility, the *Satyr.*

124. *Tot subdite rebus:* 'subjected to so many things;' i. e. to so much error and folly.

130. *Impunitior:* less subject to punishment—less a slave.

135. *Lubrica:* i. e. soft and of a laxative quality.—*Coa:* sc. *vina.*

136. *Tolle... camelo:* pepper and spices were carried to Alexandria on the backs of camels, which are able to endure *thirst* for many days, from thence they were conveyed in ships to Rome.

137. *Verte aliquid:* i. e. sell your merchandize.—*Jura:* 'perjure yourself.'

138. *Digito ... salinum:* i. e. to scrape off a little salt from the bottom of your saltcellar, with such exertions and so often, that you seem *to bore* it through with your finger.

139. *Vivere cum Jove:* i. e. to live in such a manner, that Jupiter may be favorable and propitious.

140. *Pellem:* the wallet, made of skins, in which clothes and other necessaries for a journey or voyage were carried.

141. *Ociùs ad navem:* sc. *tendis.*—Or it may be understood as the direction of the master to his slaves.

144. *Mascula:* i. e. *quæ te fortem reddit ad obeunda quævis pericula.*—*Calido:* inflamed with a desire of gain.

145. *Cicutæ:* a sort of *hellebore,* which was administered in cases of *madness.*

146. *Tortâ ... fulto:* 'sitting upon a coiled cable.'

147. *Veientanum ... obba:* the construction is, *obba fissilis* (i. e. *rimosa:* most editions have *sessilis*) *exhalet Veientanum rubellum læsum vapidâ pice.*

149. *Hic:* 'here,' at Rome.—*Quincunce modesto:* 'by five per cent., legal and moderate interest.'

150. *Nutrieras:* for *auxeras.*—*Pergant sudare:* may produce with hard labor.

153 *Inde est:* with this closes the dialogue between Luxury and her slave.

155. *Hunccine an hunc:* i. e. avarice or luxury.—*Alternus:* 'by turns.'

160. *Catenæ:* i. e. with which he is retaken and dragged back.

161. *Dave ... ineptus:* the poet now shows, that love is as tyrannical as the vices before mentioned. A scene is introduced from the Eunuch of Menander, where the lover Chærestratus communicates to his slave Davus his determination to forsake his mistress Chrysis.

162. *Crudum:* 'to the quick.'

163. *Siccis:* 'sober.'

166. *Extinctâ face:* alluding to the custom, which serenaders observed, of putting out their torches, that they might not be known when they arrived before the appointed house.

167. *Euge . . . percute:* the words of Davus.—*Dis . . . percute* those who had escaped any great calamity usually *sacrificed a lamb* to the gods.

169. *Nugaris . . . ne nunc:* the words of Davus.—*Objurgabere:* 'you will be beaten.'

174. *Hic . . . hic est:* this is the very man, says Persius, for whom I had been seeking; one truly free, the man who can resist his passions.

176. *Jus . . . alli:* the poet now shows, that ambition and superstition are inconsistent with true freedom.

177. *Cretata:* alluding to the custom, common to candidates for office, of wearing white garments, which were made still whiter, by rubbing *chalk* over them.

178. *Floralia:* the Floralia were feasts in honor of Flora, celebrated with the greatest lasciviousness.

180. *Herodis dies:* the king's birth-day was a great festival at Herod's court, and was also observed by the Jews at Rome.

184. *Recutita . . . palles:* i. e. with superstitious reverence you regard the sabbaths and festivals observed by the Jews.

186. *Galli:* priests of Cybele.

187. *Incussêre deos:* i. e. *incussêre metum deorum.*—*Inflantes corpora:* i. e. inflicting the body with ulcers, tumors, &c.

190. *Crassum ridet:* for *crassè ridet;* 'breaks forth into a foolish laugh.' *Ingens:* i. e. though *great* in size of body, small in mind.

191. *Græcos:* sc. *philosophos.*

SATIRE VI.

1. *Basse: Cæsius Bassus,* a lyric poet, to whom Quintilian assigns a rank next to Horace, lived in the times of Nero and Vespasian.

2. *Lyra et chordæ:* for *chordæ lyræ.*—*Vivunt:* i. e. *sonos emittunt.*

3. *Mire . . . Latinæ:* the poet merely expresses, that Bassus is a lyric poet of the highest character and conceptions.—*Mire opifex:* for *mirus* or *admirabilis artifex.*—*Numeris* (dat. case) *intendisse:* for *numeris condere.*—*Marem strepitum fidis intendisse Latinæ:* i. e. *intendisse fidem Latinam ad marem strepitum* (sc. *edendum,* i. e. *ut marem* (masculum) *strepitum ederet*).

6. *Ligus ora:* for *Ligustica ora.*

7. *Quâ . . . recepit:* a description of the harbor Luna. The

rocks, running out into the sea, present an extensive side to the water, by which the waves are stopped and a great bay formed, called from its shape *Luna.*

9. *Lunai . . . cives:* a verse quoted from Ennius, to prove the estimation in which this place had been held.

10. *Cor:* 'the wisdom.'—*Postquam . . . Pythagoreo:* i. e. after he discovered he was not, &c.—after he had returned to his senses.—Ennius is said to have dreamed, that the shade of Homer appeared before him and said that his soul had passed into the body of a peacock, and from thence into that of Ennius.—Persius means to satirize the *Pythagorean* notion of the transmigration of souls.—*Quintus:* the *prænomen* of Ennius.

17. *Signum in vapidâ lagenâ:* the seal on a bottle of flat wine *Naso tetigisse:* i. e. to closely examine.

18. *Discrepet . . . alius:* i. e. others may differ from me in my mode of living.

20. *Siccum:* i. e. *non unctum.*

21 *Ipse:* 'he himself,' not being willing to trust it to a slave. —*Sacrum:* i. e. as if it were a sacred thing.

21. *Hic:* the other one of the twins.

22. *Utar:* sc. *facultatibus meis;* I will use my wealth, says Persius, but not abuse it.

24. *Salivam:* 'the taste.'

25. *Messe . . . vive:* i. e. let your expenses equal your income

27. *Ast vocat . . . minuas:* the poet now comes to the reasons which induce men to be miserly and avaricious.—I cannot follow your advice, says one, of spending all my income, for duty obliges me to act otherwise: a friend has suffered shipwreck, &c.

30. *Ingentes de puppe dei:* images of the gods were placed upon the sterns of ships, under whose protection the sailors believed the vessel to be.—These are here supposed to have been tossed upon the shore, whither the man also is supposed to have swum.

31. *Nunc et . . . aliquid:* well, says the poet in answer, sell a portion of your land and give it to your friend.

32. *Pictus . . . tabulâ:* Sat. I, 89.

35. *Inodora:* i. e. *sine odoribus.*—*Surdum:* for *surdè.*

37. *Tune . . . minuas:* the words of the angry heir.—*Incolumis:* i. e. *impune.*—*Et Bestius . . . Graios:* and the heir, like a second Bestius (a niggardly and miserly man), rails at the Grecian philosophers.

38. *Sapere vestrum:* i. e. *vestra sapientia.*—*Maris expers* 'destitute of all manliness.'

41. *Hæc . . . metuas:* Persius's reply to the covetous man.—*Cinere ulterior:* after death.

47. *Cæsonia:* the wife of the emperor Caligula.

48. *Paria:* sc. *gladiatorum.*

51. *Non adeo:* sc. *hæreditatem tuam.*

52. *Exossatus:* *a lapidibus purgatus.* —*Juxtà:* near the city

55 *Bovillas:* a town on the Appian way, about eleven miles from Rome.

56. *Clivum Virbi:* this hill was about four miles from the city and was much frequented by beggars.—*Manius:* probably the name of some beggar.

57. *Progenies terræ:* the answer of the legitimate heir. You will find one no doubt: but who is he? a low born fellow.—*Quartus pater:* i. e. *abavus.*

59. *Et mihi . . . exit:* i. e. as my great-grandfather's great-grandfather and Manius were both sons of the earth, Manius must certainly be a relation of mine.

61. *Qui prior es:* you, who are my legitimate heir, and to be preferred to Manius.—*Cur . . . poscis:* why should you demand my wealth, while I am still living?—The allusion is to a festival at Athens, at which a race was run by young men with lighted torches in their hands; they strove, who should first arrive at the end of the course, without extinguishing his torch. If the foremost in the race became tired, as he was running, he gave up the race and delivered his torch to the second: the second, if he became too tired to continue the race, delivered his to the third, and so on till the race was over. He who carried his torch lighted to the end of the course was victor.

62. *Mercurius:* this god was regarded as the author of unlooked for gain; he was painted with a bag of money in his hand.

66. *Dicta paterna:* i. e. the instructions of parsimonious fathers to their children: put out your money, &c.

68. *Quid reliquum est:* the inquiry of the heir.

73. *Cappadocas . . . catastâ:* slaves were brought from Cappadocia, and exposed for sale, in the Roman market, in *wooden cages.*

74. *Rem duplica:* i. e. if you wish to satisfy the avaricious desires of your heir, increase your property to twice its original value.

75. *Redit in rugam:* 'it is multiplied.' A metaphor from garments, which make more *folds*, the larger they are.

76. *Chrysippe:* a Stoic philosopher, the inventor of a mode of reasoning called *sorites* (from the Greek σωρὸς, Latin *acervus*), which consisted of a number of propositions heaped one upon the other, so that there was hardly any end to be found.—*Inventus . acervi:* (*jam factum est, quod fieri omnino nequit:*)—i. e. you will no more be able to fix a limit, where I may stop in the acquisition of wealth, than you will to the interminable arguments and reasonings of Chrysippus.

Juvenalis,
Satira Expurga
Edited by Lever

NAME	DATE
J. C. Wil	APR 2 7 1950